The Pastor

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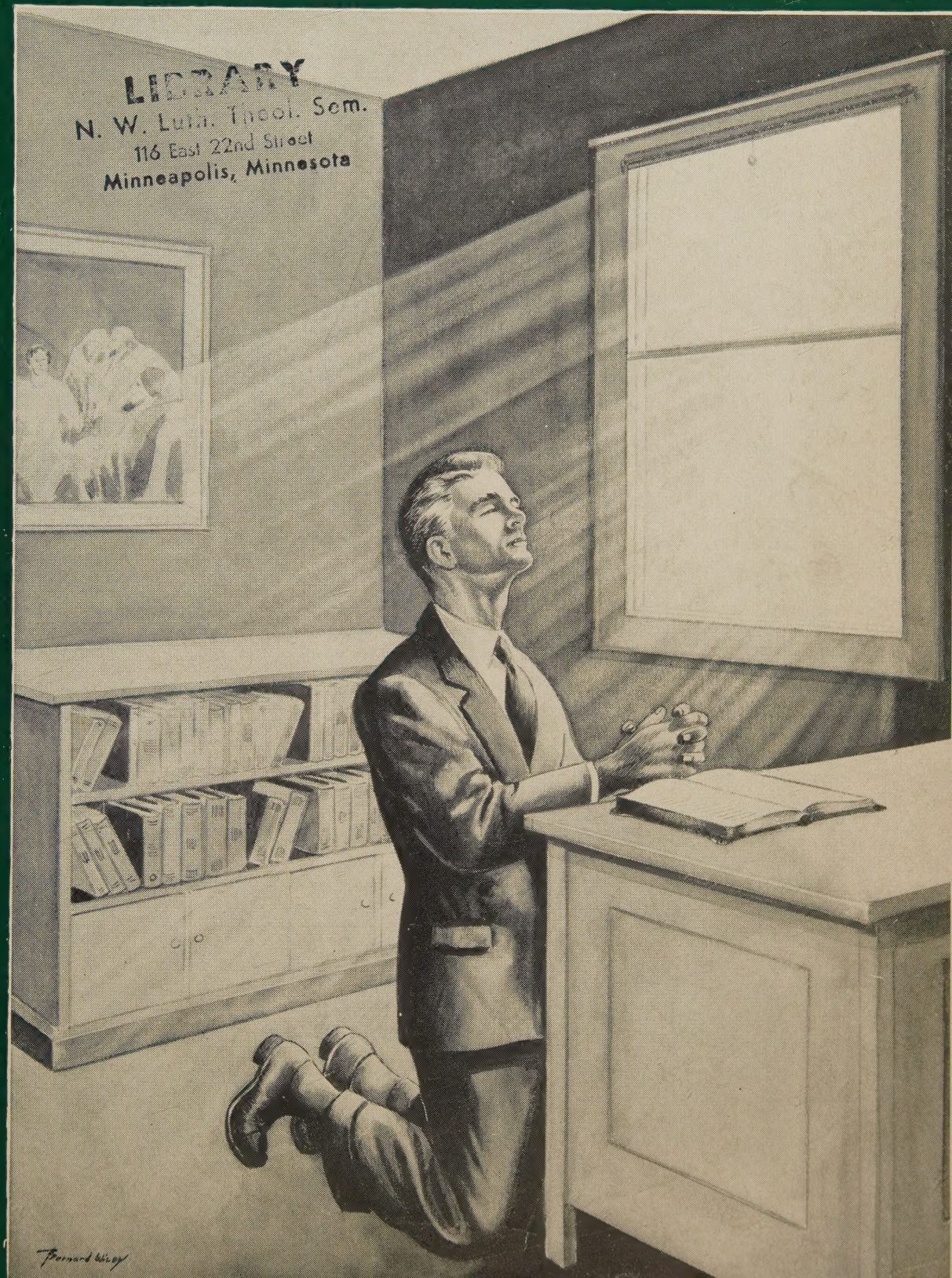

The Pastor

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NEWMAN S. CRYER, Jr. • Editor
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THE COVER drawing is by J. Burnard Wiley, artist for The Methodist Publishing House. The pastor at prayer is a key to the resurgence of faith in the Christian Church. See the February issue of THE PASTOR for an article on prayer by Charles M. Laymon, dean of Scarritt College.

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EDITORIAL

The Church and the World

PERHAPS the greatest sin of the church as an institution has been its perversion, at times, of the Gospel. Today the church is faced acutely with the old problem of changing to meet the challenge of the times without being untrue to its reason for existence—without perverting the Gospel that it preaches. Because the world changes, the church in the world is bound to change in order to be an effective channel for the Gospel. God's Word to man is eternal, and its relevance does not change. The church's task does not lie somewhere afar off. It lies *here* in the midst of human existence and *now* in the present frenzies in which men find themselves.

A look at recent and current trends in American Christianity and a look at the New Testament should together give us some clues as to where the church has been going and where it is headed. Even now many churchmen would be startled if they stopped a while, as this New Year begins, to see how our churches fit into the present culture. The trends have been well summarized by many writers, and they reveal signs of mingled good and bad.

One of the church's characteristics has been that of activism. It has not always been sure of its direction, but it has kept moving at a fast pace. Many persons seem to have the idea that we must go about building the Kingdom as though it were a matter of laying one stone on top of another until the structure is complete. We even have hints that the new aeon will be here in a certain number of years. Some of Christianity has been strangely and strongly influenced by the humanistic attitude which believes that if we get every man a job, enough food for his family, a better home, and a steady job, that the goals of human life all will have been achieved.

In evangelism there has been a turn away from revivalism. Some aspects of nineteenth-century revivalism ought to have died; there are, nevertheless, some lost values that have not been replaced by any new method of evangelism. Whatever methods are used for proclaiming the Gospel must confront the individual with the necessity for Christian decision, originally and continuously.

In our time, religious education is one of our most powerful and effective methods for the Christian proclamation. But some of our religious education programs have not always seemed fully conscious of their objectives. We must be wary of thinking that our neat plans have the answers to all of life's problems.

The most disturbing aspect of the church is its trend toward superficiality. "Much of the numerical growth of Christianity is at the expense of depth," to use the words of one contemporary Christian writer. We have been promoting church programs when we ought to have been living the Christian faith.

The trends indicate both plus and minus. It is our task to read the signs, to interpret them, and to discover anew the positive channels through which the Christian Gospel can flow. Secularism has reached its highest point in history. We have been told this so many times that we are beginning to think of it as "old stuff," yet the church keeps moving to an even greater activism without realizing that it is playing into the hands of everything that the Christian Gospel opposes. Church leaders must take time out from many odds and ends that consume their time in order to see what kind of a world we live in, and how the church is being fused with a culture that we take for granted. The church itself is being "tempted by the Devil."

Yet we live in a time when people both within and without the church are in a mood to listen to the divine Word that it professes to offer. The powers and principalities that go under the label of secularism present the church with a great challenge—a challenge that can be met by and through Christian faith.

The Gospel that Jesus proclaimed is that God reigns in history as well as in eternity, and that man can live eternally as well as in history. The Church of Christ, when it is its best self, knows that and preaches this, and in such times it is not sidetracked by the temptation to speak interesting and comforting discourses.

Now, as never before perhaps, there is need for prophetic preaching that springs from prayer and insight and theological thinking. If the Advance for Christ and His Church really stirs Methodism to a profound re-examination of theological presuppositions, then such an advance will have been worth all the effort.

The Christian Gospel shall never die because it springs from the realm of the eternal. The thing we call Christianity may not continue to exist in the form in which we know it, but true Christianity will live and will conquer the evil of this world. Many persons feel that Christianity's greatest enemy will continue to be materialism—but that Christianity will finally defeat this enemy: The real reason for this confidence, declares an English writer, is that "I do not believe that God will fail in the last stage of His creative enterprise."

Somehow we must see—and we must declare it far and wide—that the course of humanity is viewed partly from eternity; and also that God as well as man has a hand in history. And we must somehow be able to determine whether what we are doing as Christians constitutes a perversion of the Gospel or a proclaiming of the Gospel.
—*N. S. C.*

theology

The Meanin

"Is Christ again to be rejected by his own people while others rise with courageous love and faith to follow him?" This is a challenging question of the professor of Systematic Theology, Boston University School of Theology. He is author of the recent volume entitled *The Religious Revolt Against Reason.*

THERE is scarcely a more important subject which could be discussed than the meaning of love in Christian thought and life.

In the works on Christian ethics love has a unique prominence. In the Greek formulation of the cardinal virtues justice was regarded as supreme, but among the Christian virtues love is central. Indeed, other Christian virtues have been regarded by Augustine and many others as corollaries or aspects of love.

If we are to determine the Christian solutions of our practical moral problems, from our dealings with an unreasonable and quarrelsome neighbor to the resolving of industrial strife or the attainment of world peace, we have constantly to ask what Christian love requires. The right answers are not likely to be forthcoming if we misinterpret the very meaning of love.

Much recent theological discussion has resulted from conflicting ideas concerning Christian love. One root of Karl Barth's moral pessimism, for example, is in his conception of love, an ideal utterly impossible for any man to experience even for a moment. Many books have been, in part or in whole, devoted to this problem. Anyone who has read Anders Nygren's three-volume work, *Agape and Eros,** comparing the ideas of love in Greek philosophy with the Christian conception, is likely to think any author quite presumptuous who would try to solve the problem in a single article. However, the meaning of love is too important and urgent a topic to be left exclusively for big books which relatively few persons read. Besides, a much simpler approach is possible than Nygren has made.

Our principal source of evidence on the meaning of Christian love is the New Testament. In those ancient books are recorded the great events and interpretations that made Christian love both a world-shaking experience and a revolutionary idea. What, then, does the New Testament teach about love?

First of all, it teaches that God loves us even while we are sinners, not because we are good enough to deserve love but because he is so good as to give love even where it is not deserved. The supreme testimony of the New Testament is that *God shows his love for us in that while we were yet sinners Christ died for us* (Rom. 5:8)—*R.S.V.**

Secondly, we are commanded to love God. Jesus said, *You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment.* (Matt. 22: 37-38).

But although Jesus had been asked only to name the single greatest commandment, in his reply he linked with the command to love God the command, *You shall love your neighbor as yourself* (Matt. 22:39). Love, then, is something we are commanded to offer both to God and to our human neighbors.

The New Testament makes it clear, moreover, that the love with which we love God and men is the same kind of love God has for us and is derived from our being loved by him. To be sure, his love is original and is the source of all love, while our love is derived from his. *We love, because he first loved us* (I John 4:19). But while our love differs from God's in originality and also, we might add with sorrow, in purity and completeness, it does not differ in its own essential quality. *Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us* (I John 4:11-12).

We learn much about the quality of love from Paul's great hymn of praise in I Corinthians 13. Love is the supreme value without which other attainments are worthless. Love is patient, kind, humble, thoughtful, attached to righteousness, and hopeful. Although the knowledge, reasoning, and speech which are ours now will be superseded in the mature life to which God will one day call us, the love that the Christian experiences now will never be displaced by something better, for in heaven as well as earth love is the supreme value.

One other teaching of the New Testament has an important bearing on our problem. Jesus teaches that the kingdom of God is the pearl of great price for which all other wealth together would not be too much to pay (Matt. 13:45-46). He says, *seek first his kingdom . . .* (Matt. 6:33). Indeed, the kingdom is the one great theme of his preaching, and everything else is made subordinate to it.[1] This question, therefore, presents itself: What is the significance of the fact that Jesus plainly gives us two commands, each of which is emphatically declared to be higher than all others, the one being the command to love and the other being the command to seek the kingdom of God? If these are actually two commands of distinct meaning, then his teaching has contradicted itself at the very point of greatest practical importance. For a man cannot have two

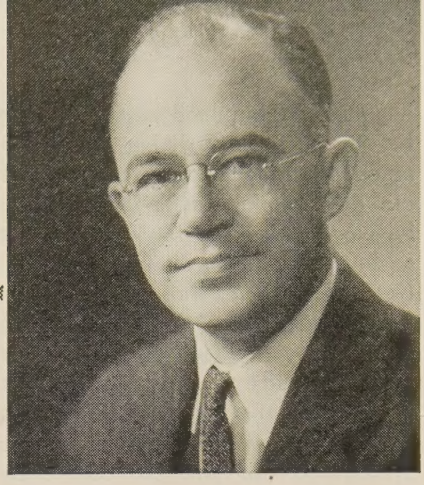
* Published by Macmillan Co.

* Scripture quotations in this article are from the *Revised Standard Version.*

[1] Cf. Matt. 4:17, 23 and Acts 1:3. Note also that in Matthew alone there are fifty-five explicit references to the kingdom.

f Christian Love

By L. HAROLD DeWOLF



supreme purposes in life any more than he can serve two masters with his whole heart. On the other hand, if these two commands of the Master are two different ways of saying the same thing, each emphasizing different aspects of one identical injunction, then all the contradiction is gone.

We are in a position now to eliminate some conceptions of love which, however learned and eloquent their defenders, are plainly contradicted by some of the most emphasized teachings in the New Testament.

Some False Conceptions. Love is not admiration or approval. It may predispose the one who loves to admiration or approval of anything in the one loved which is worthy. But God loves sinners. That is the rock on which the gospel stands. God loves sinners. But certainly he does not admire or approve them.

Since God loves sinners it is apparent also that love is not a reverential submission of self before a greater being. To be sure, if a man loves God as he ought, he is bound to submit himself reverently to Him. But while in this case such submission must accompany love, it is not love itself. While God loves us, it would be absurd to think that he regards us as being superior to himself.

On the other hand, love is not essentially an absolute giving with no hope at all of receiving. Nygren, in his work to which reference has already been made, maintains that so long as one seeks self-enrichment or self-fulfilment, no matter in how spiritual a sense, one is experiencing the "eros" of the Greek philosophers, not "agape," the love of the New Testament. Christian love, he maintains, is an utter giving with no hope of receiving or even of spiritual gain. This idea can be made to appear plausible when we are thinking only of God's love for us. It can be defended, although less convincingly, when one thinks of the Christian, redeemed by God's love, extending love to an unsaved sinner for his redemption. But the notion that love must expect to be only giving and not hope to be fulfilled or enriched in any way is seen as the very summit of presumption and absurdity when we think of the command that we love God.

Is a man to think for a moment that he can give something to God which will somehow enrich God or fulfil His purpose and yet receive no spiritual treasure in return? Shall a Christian pray because the prayer will be good for God although profitless to himself?

Some True Characteristics of Love. Whatever love is, it can involve a self-giving, as we see in Christ's giving of himself for us, and it can also involve a receiving self-fulfilment, as we see in the love we are enjoined to have for God. Love must also be, as we have observed, a seeking of the kingdom of God. How then shall we describe love?

A Proposed Solution. It is now time to offer a positive proposal as to how we may think of love. Our hypothesis must then be tested by relating it to the evidence.

Love is an earnest, active desire to share the best of life in a community of experience. This is only a part of the meaning, but we need to pause with it until its concrete significance becomes clear. When a man sees a sunset and rushes to tell his wife and children so that all can share the vision of beauty, that is at least a part of what Christian love means. Notice that the sharing is not merely for the sake of making sure that each individual sees the sunset. If a husband and wife have been separated for the evening and each has seen the sunset, they have not yet experienced all that is wanted. Only as they talk about it, recall the sight, and compare their memories of it can it now become a delight shared in a community of experience.

But Christian love is more than this. Love, in the full Christian sense, means to yearn for a sharing of that supreme good (which is in God's own life) in that divinely purposed community of experience which is ordered by his righteous will. A desire to share the base pleasures of lust or the proceeds of lawless plunder would not be Christian love. Only the yearning to share, and the delight in sharing, the experience of that community in which God reigns supreme and whose values are therefore his values is love in the Christian sense.

It was for love that God created us. Having his own experience of truth, beauty, goodness, and holiness, he yearned to share that experience with others. Is that to limit the absolute independence of God? There is a sense in which it does. But *God is love*, and love always implies a beloved.[2] However, only a wooden formalist would regard such an observation as detracting from the absoluteness of God when it is recalled that he has the power to create the persons who are the objects of his love. His dependence, if such it be, is, then, a kind of self-dependence, yet it gives to the life of responsible, free men a real value and dignity. Berdyaev has eloquently expressed this thought in his newly published (posthumous) work, *The Divine and the Human* (Macmillan Co.)

Indeed, the faith that God created us because of his love is a ground of our hope. God's eagerness to share with us is good reason for rejecting, as Christians, that pessimism about all human affairs which

[2] It seems to me that the attempt to explain this by describing God as a "Family" of Persons who love each other—as in the "Advance" booklet, *Our Faith in the Holy Spirit*—is to give up the one true God for a pantheon of deities; that is, to leave trinitarian monotheism for tritheism.

has nearly eliminated hope from the list of ancient Christian graces in much dreary theological writing of our day. Daniel Day Williams is to be commended for having stated it so forcefully in his fine recent book, *God's Grace and Man's Hope* (Harper & Bros.).

Not only has God created us for a loving desire to share with us, but it is for this that he has redeemed us. For this cause Jesus lamented over Jerusalem. For this he died. The whole life and passion and resurrection of Jesus can be understood only as expressing the yearning of God to establish among sinful men a redemptive community in which his unsearchable riches are shared.

It is likewise with this same love that we love God. In the psalmist's panting after God like the hart for the water brooks, we see man's intensely felt need of God. In the triumphant rejoicing of Jesus and of Paul we find the glad fruition of love in the most understanding, intimate companionship with God. In this companionship Jesus shares the purpose and will of the Father so perfectly that he can say, *I seek not my own will but the will of him who sent me.* (John 5:30). Paul has so completely given up his old life of independent assertion and so profoundly entered into this divinely founded community of experience and power that he exults, *I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me* (Gal. 2:20).

It is with this love also that we love others. The true Christian longs to draw into this high adventure those who are not in the fellowship of loving devotion to God and of devotion to that fellowship. With those who do share in the kingdom he enjoys the rare delights of exalted comradeship.

It is for this extending and deepening spiritual community that the church was founded. It is *to* this eternal fellowship and *by* this fellowship that sinners are redeemed. For this is the kingdom now at hand, already *in the midst of you*, and yet growing like a grain of mustard seed and yet to appear in its fulfilled power and glory. This community of Christian love is both the meaning and the means of salvation. For *he who abides in love abides in God, and God abides in him.* (I John 4:16).

There are important implications of the view that has now emerged, implications regarding problems now much discussed in theology, and implications regarding the practical work of the Christian and church.

Theological Consequences. If the view here defended is true then love is really one in purpose. Even the humblest Christian shares the purpose of God. Our language and our knowledge are partial and will be superseded, but *love never ends . . .* (I Cor. 13:8). This is the loftiest aspiration and the most stirring experience a human being can have—to share God's love. The possibility and the reality of it give to human life a dignity and significance truly sublime.

It follows also that love is not some impossible contradiction of our very existence as individuals. The pessimists who declare that the command to love is impossible to obey are confuted. Christian love is not only our obligation but also our supreme present privilege.

Moreover, it is also implied that where love is, the kingdom of God is already present in growing power. There, too, is the true church.[3]

Therefore . . . Again and again when Paul is completing a theological statement he introduces by one of his "tremendous therefores," a practical conclusion.[4] This is a good practice. If, then, we take seriously the idea of love here set forth, what practical inferences must follow?

1. Christian love is to be learned in communion with Christ. By prayer, study of the Bible, and joining with others in a sharing of sacred hours, love is learned and strengthened.

2. The church organization is a fit embodiment of the true Church only as it cultivates such a beloved community of shared devotion, helpfulness, and genuine comradeship.

3. A Christian home is a home in which that kind of experience and spirit is being cultivated in its own members and is reaching out to draw others into the community of shared high adventure in Christian living.

4. The law of the state, if formulated and administered by Christian purpose, will be designed to maintain and develop genuine community. The criminal law will be intended to protect from disruption by recalcitrant persons the freely ordered society in which men willingly cooperate with each other; but at the same time it will be intended to restore the criminal to the largest free participation in community which can be gained without too serious peril.

This would, of course, entail the development of a redemptive fellowship within each of the various prisons and reformatories themselves and the careful readmission of the members of such fellowships into the larger society outside. Miriam Van Waters, superintendent of the Massachusetts Women's Reformatory, and other devoted Christian penologists, are pioneering in such work. Christian civil law must be designed to promote such equitable and mutually helpful relations as to encourage voluntary association for the common good of all.

5. The economic order must be continually developed, by education, law, and the action of management and labor, in the direction of real comradeship wherein occurs a sincere sharing of interest in work and in mutual well-being. The Christian cannot be satisfied to discover how far the material possessions of workers in America exceed those of other lands. The primary objective of a Christian social order is not a maximum of mere material wealth. When the social distance between manager or stockholder and laborer is so great that it would seem strained and embarrassing for them to visit together, pray together, or take communion together—or for either to invite the other to join in doing so—Christian standards are yet to be approached. Movements toward profit-sharing, co-operative ownership,

[***Continued on page 46***]

[3] See the author's essay, "The Doctrine of the Church," in *Methodism*, William K. Anderson, ed. (Abingdon-Cokesbury Press).

[4] *E.g.*, see Rom. 5:1; I Cor. 15:58; II Cor. 4:1; 7:13; Gal. 5:1; Phil. 4:1.

Slants on the Secular

By JOHN O. GROSS

THE president of Sweet Briar College in Viriginia announced her resignation for the purpose of writing a book on the philosophy of religion (*Time*, Oct. 17, 1949). In doing so she gave the college campus a new name—a *cave*, if you please. "Plato once said," she is quoted as saying, "that it is the duty of every philosopher to go down into a cave and shape his thoughts. I've been down in the cave. Now, I'm coming out." This tribute suggests that a college may be something else besides a place where young people entertain themselves with athletics, dancing, and broad, cultural insomnia.

IN ITS October 17 issue, *Life* goes to a $50,000 party, a banquet in Kansas City, honoring a former detective of that city's police force who is now chairman of the Democratic party. Plates sold for $15 each, and the steaks consumed required the slaughter of 250 steers. The principal speaker was President Truman, who solemnly announced in this Babylonian atmosphere, "My political philosophy is based on the Sermon on the Mount."

It was a startling confession of a political tenet given by one who has been known to make headlines with after-dinner addresses. This time, however, Mr. Truman's declaration passed with little or no editorial comment. Why did the remark fail to evoke an enthusiastic reception? Do the people want their political destiny charted by the Sermon on the Mount, or did they think that the President was just "talking"? When Albert Schweitzer a few weeks before had made a statement about his philosophy of life, the man and his message were given wide attention. This may still prove that there is truth latent in the old axiom about the noise furnished by daily practice drowning out what one says. Really, does not a spoken message still require a degree of co-ordination between how a person lives and what he says?

THE current revival of the film "The Wizard of Oz" shows that it has a message for adults as well as children. It is an allegory of life—one that is replete with serious, purposeful periods that challenge children and adults to worthy objectives. From companions picked up along the way one, like Dorothy, may learn what are life's basic needs. The scarecrow confessed he needed brains. "It is such an uncomfortable feeling to know that one is a fool." And the straw scarecrow repeatedly indicated that a person who does not have brains ought to try to do something about it. His observation, "It is worth a lot of bother to be able to think properly," could be framed as a motto by persons who recoil from the hard work and discipline that study exacts.

Then the second pickup, the mechanical man without a heart, revealed the caution heartless persons must take lest they be inconsiderate of their fellow men. "Heart" is essential for life since it alone will make one sensitive to what is right and wrong. When properly trained, it furnishes for the voyage of life something that compares with a ship's compass—an indispensable aid in keeping the proper direction.

The third companion, a roaring lion, confessed that he was a big coward and kept his prestige by bluffing his way through the jungle. He sensed a need for courage and fortitude in life's journey.

At the end of the journey—or at the realization of the special goals—Oz found that all problems were not solved. Brains alone do not guarantee intelligence. Happiness and heart are not synonyms since the possession of a heart means greater sensitiveness to sorrow, sadness, and human suffering. Courage is an inner possession which grows when exercised. A coward becomes a courageous man only through the exercise of convictions.

The unfolding story of Oz shows that the law of life demands one to take his own self in hand and widen his experiences, strengthen his spiritual moorings, and adjust self to life's situations if he would reach worth-while goals.

Changing Times (Oct., 1949) holds that the books people read furnish a clue as to what is in their hearts and minds. At present it notes that the country is turning avidly to books of the spirit, books on religion and psychology. Among the best sellers it lists are: *Peace of Mind* by Joshua L. Leibman, *Seven Storey Mountain* by a Trappist monk, *Peace of Soul* by Fulton J. Sheen, *The Big Fisherman* by Lloyd C. Douglas, and *A Guide to Confident Living* by Norman V. Peale. This search, we are further informed, appears greatest among people in the 20- to 40-year age group.

Booksellers are quoted as saying that this quest for religious books shows a deep desire for spiritual assurance and the prevalence of insecurity and doubt concerning earthly things. One bookseller remarked: "While President Roosevelt was alive, some people felt that there was someone to look out for them. Since his death no one has come along to give them the same sense of assurance." Has the church detected this search for the meaning of life? Does it have an answer?

DAVID Lawrence in a notable editorial in the (Sept. 30, 1949) *U. S. News and World Report* says that Russia's production of the atomic bomb could mean peace, not war, if our nation would turn toward constructive action. He further suggests the application of our professed beliefs (the Judeo-Christian code of ethics) to international dealings. If our nation will "return to the simple rules of honest conduct which Jesus taught 2,000 years ago," America will be able to save the world and lead the world.

(*John O. Gross is executive secretary of the Division of Educational Institutions, Methodist Board of Education.*)

hymns

By DEAN M. KELLEY

Are We Getting Our Money's Worth?

The church is generally neglecting the wealth and variety of *The Methodist Hymnal*, contends the author, a Methodist minister and member of the Hymn Society of America. Many of the oldest and best hymns are rejected in favor of "sentimental ditties of the nineteenth century," erroneously called "old."

THE METHODIST HYMNAL is one of the best collections of congregational church music in use today; it contains a representative selection from the wide treasury of the world's religious music. Yet most churches impoverish themselves by using only one-tenth of its resources. But their impoverishment is more than numerical. This tithe which each church takes of the total hymnal is usually selected from only one of the eight periods of church music's long history, and that one period is perhaps the poorest in spiritual riches.

This indictment can be justified by examining the average schedule of hymns used during the year in most of our churches. A congregation may become attached to a handful of hymns to the neglect of all others. But the point of this article is not that the congregation should never sing the same song twice, but that the new hymns which they can learn should be chosen to sample the wide variety of good music available. That wide variety can best be indicated by dividing the hymnal into eight periods in terms of the *historical development of the hymn-tunes.*

There are those who will maintain that the hymns are more important than the tunes, or if that is not always the actual case, the words *should* be more important than the music. This overlooks the psychology of the persons who sing the hymns. By the nature of human perception, *music* makes a more immediate and abiding impression upon the mind than does any verbal content which accompanies it. This can be verified by testing your friends. Ask them to hum a number of hymn-tunes, and usually they can oblige. Then ask them to recall the words of a number of hymns without thinking of the tune. They will probably not be very successful. The words will live only if there is music to keep them alive.

It is therefore a realistic approach to classify the contents of the hymnal in terms of the music, without regard for the words, except for incidental references. It is objected that we might just as well mouth nonsensical syllables if the words do not convey their meaning to the singer. This is an oversimplification. As long as the singer is content that the words are appropriate—containing occasional reference to God, Christ, love, peace, and the Holy Spirit, he will read them unconsciously, directing his main attention to the more difficult and more satisfying matter of executing the music properly. The words will not be noticed until the music is familiar enough to be second nature, at which time it may be discovered that they have been learned by rote, but without any consciousness of their meaning. It is to be hoped that the words will command attention and deserve it, but the fact remains that unless the words are exceptionally significant, or exceptionally absurd, they will not even be noticed.

(At this point someone usually speaks up for "good old 'Faith of Our Fathers' " or some other favorite, whose words are very dear. Words, of course, can become familiar, but as a rule such affection is attached to the title of the hymn, not the words. Ask the objector what comes after the treasured first line or refrain, and he will often be unable to say without humming a bit.)

Insofar as it is the function of church music to lead the worshiper into a familiar experience of communion with God and with his fellow men, the tune will accomplish this end adequately, almost irrespective of the words.

Let us begin our study of the treasury of church music with the first and earliest period, that of *Latin Church Music.* Christian church music begins with *plainsong*, which reached its flowering in the thirteenth century. It was originally sung in unison, often with complex embellishments. This soon made music the monopoly of trained singers. The Advent hymn *Veni Emmanuel* ("O Come, O Come, Immanuel," No. 83) is a hauntingly yearning specimen of this type. By the sixteenth century, church music was written for several voices singing together in harmony. Palestrina was the greatest master of *polyphony*, and his serene Easter hymn *Victory* ("The strife is o'er, the battle done," No. 156) is often seen, oddly enough, even in revival hymnals. Since the Reformation the Latin church has contributed several worth-while tunes to the store of ecumenical Christianity, such as *Ellacombe*, an Advent hymn ("Hail, to the Lord's Anointed," No. 85).

The second period of Christian church music may be styled *folksong*, for it springs from deep, anonymous roots, and it possesses the simple, sincere fervor of folk music. German folksong includes such numbers as *Sheltered Dale*, a blithe lyric ("Awake, awake, to love and work," No. 455), and the *Passion Chorale* ("O Sacred Head now wounded," No. 141). The latter was

adopted for religious use from a secular love song attributed to Hans Leo Hassler (born in 1564). It was used frequently by Bach, and it is his arrangement that we find in the hymnal. French folksong is represented by the old seventeenth century carol *Picardy* ("Let all mortal flesh keep silence," No. 594), written in a minor key. This is one of the most worshipful tunes in the hymnal. English folksong supplies two significant tunes: One is *Monk's Gate* ("He who would valiant be," No. 265), a sturdy Sussex folksong bearing words from John Bunyan's *Pilgrim's Progress.* Its syncopation and irregular rhythm make it hard to sing, but it is worth working on. The other, *Greensleeves* ("What child is this," No. 109), is a lilting melody full of the joy of Christmas, one of the many evidences that music in the minor key is not necessarily sad.

The third period of hymn-tunes contains *German Chorales.* Many have a folk origin. Many were adopted and adapted from secular or Roman Catholic usage by Martin Luther and his followers in order that the people might sing their religion to tunes they already knew. Poor indeed is the worship which does not make use of such classics as *Nun Danket* ("Now thank we all our God," No. 7), *Lobe den Herren* ("Praise to the Lord," No. 60), and *Seelenbrautigam* ("Jesus, still lead on," No. 336). There is no music more virile, devout, and conducive to worship, with the possible exception of Welsh hymns.

These tunes from the earliest three periods come mostly before 1700. They are the really "good *old* hymns," rather than the sentimental ditties of the nineteenth century, which are about all one hears on the radio and in many evangelical churches.

Among the nonconformist groups in England and Europe, the only music permitted was the "psalm-paraphrase," which was usually a mediocre metric translation of a psalm, with barbarous rhymes at the ends of the lines. But some great tunes (and also some great hymns) come to us from this period. Our "Doxology," *Old 100th* ("All people that on earth do dwell," No. 13, the original rhythm) is an example of the *Genevan psalm-tune.* When the Presbyterians returned to Scotland from their exile in Geneva, they kept some Genevan tunes and psalms and brought forth new ones, which we call *Scotch psalm-tunes. Dundee* (No. 68) is an example, taken from the Scottish Psalter of 1564. More appropriate than the words found with it are those across the page (No. 70), from the "Rous Version" (1650) of the Scottish Psalter, paraphrasing the 23rd Psalm:

The Lord's my Shepherd, I'll not want;
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by.

This possesses a strong and rugged beauty of its own. The English psalm-tune comes in two collections, the "Old Version" of Sternhold and Hopkins, 1562, giving us *Old 134th,* etc., and the "New Version" of Tate and Brady, 1696, which was a more fancy and artistic musical setting for the psalms. The "New Version" never displaced the popular "Old Version," except in London.

The fifth deposit of church music is that of the *English hymn-tune.* Isaac Watts (1674-1748) was the Father of the English Hymn in that he delivered the nonconformist churches from the petrified grasp of the psalm-paraphrase. It is reported that after he heard the congregation struggle through a psalm in particularly sad fashion, Isaac complained to his father, who was the pastor, that the words were abominable and the singing worse. He was told that until he could do better he should be content with things as they were. Isaac then proceeded to do better, and the next Sunday his attempt at psalm-paraphrase was so popular that he was asked to write one for every Sunday thereafter. From paraphrasing the psalms he branched out into pure composition, preparing his *Hymns and Spiritual Songs* without using the psalms as a starting point. Several of the best tunes from this period have been associated with Watts' great hymns: *Duke Street* ("Jesus shall reign," No. 479), *St. Anne* ("O God, our help in ages past," No. 533), and *Antioch* ("Joy to the world," No. 89).

The eighteenth-century English hymn-tune reached its highest development in connection with the prodigious output of Charles Wesley, who made Methodism a "singing church" from its very inception. John Wesley wrote the words which are carried by the tune *Mornington* ("We lift our hearts to thee," No. 36). Charles wrote the words we sing to the tunes *Easter Hymn* ("Christ the Lord is risen today," No. 154), and *Azmon* ("Oh, for a thousand tongues to sing," No. 162). Although the words written by the Wesleys are no longer as expressive of our own religious convictions as more recent hymns, they are characteristically Methodist, and they speak to us of the stirring history of our church.

The *Welsh hymn-tune* is a sixth period. Some of the best of these rich and righteous tunes from the coal fields of Wales are: *Joanna* ("Immortal, invisible, God only wise," No. 64), *Cwm Rhondda* (with words from the Welsh—"Guide me, O thou great Jehovah," No. 301, or with the words of Fosdick's fine hymn "God of grace and God of glory," No. 279), *Meirionydd* ("The voice of God is calling," No. 454), and *Ton-y-Botel* ("Once to every man and nation," No. 263). Although the American harmonization in our hymnal rings strange on Welsh ears, it is more appropriate for American voices. The Cornish *Aberystwyth* ("Jesus, Lover of my soul," No. 338, *third tune*) is a majestic tune related to the Welsh. It is in a minor key, like many of the Welsh tunes. It goes a long way to offset the "clinging vine" sentiment of the words.

A seventh stratum, which might be termed the *Nineteenth Century* or *Victorian hymn-tune,* is mentioned only to indicate its proper place in the chronolgy. Most congregations are altogether too well acquainted with this type of hymn, to the exclusion of more worth-while music. The revival and the camp meeting poured a stream of highly romantic and self-centered music into the treasury in this period. The section entitled "Songs of Salvation" in the hymnal contains some of the more

respectable items from this era. In the earlier editions of the hymnal, there was a praiseworthy attempt made to enrich some of these tunes with a significant harmonization, but the latest editions of the hymnal have suffered a regression to the simple tonic-dominant pattern which shows up the baldness and poverty of the tunes. [Compare *Converse* ("What a friend we have in Jesus," No. 240, or *Martyn* ("Jesus, lover of my soul," No. 338, *first tune*), as they are found in the 1936 hymnal with rich harmonization, and then as they are found in the latest printing of the hymnal, denuded of this harmony.]

Some of the more conventional and dignified tunes from this period, however, deserve mention: *Aurelia* ("The Church's one Foundation," No. 381) is as strong as any hymn in the book; *Nettleton* ("Come, thou Fount of every blessing," No. 23) is a fascinating tune with an exalted third line which deserves better words than the meaningless agglomeration found with it; "There's a light upon the mountains," No. 123, would be a better set of words for this tune. *Beloved* ("O thou, in whose presence my soul takes delight," No. 346) has a certain angular beauty about it; and *St. Catherine* ("Onward, Christian soldiers," No. 280) is a well-known favorite.

The latest period, that of the *Modern "unison" tune*, deserves more attention than the Victorian type. The pioneers of this period, who wrote during Victoria's reign but whose work was not like that of their contemporaries, were two exceptional composers who serve as touchstones for good church music—John B. Dykes and Joseph Barnby. Barnby's tunes include: *Burleigh* (Lead us, O Father, in the paths of peace," No. 271) and *O Perfect Love* (No. 431). The latter is far more appropriate for weddings than some of the current sentimental solos. Another is *St. Anselm* ("We plow the fields and scatter," No. 544), for Thanksgiving. Barnby's tunes are unusual in that they give the impression that the meaning is almost too big for the music, and that it is barely encompassed by the use of ungainly but beautiful chords. Dyke's tunes include the lovely *Melita* (with Kipling's "Recessional"—"God of our fathers, known of old," No. 497); *Blairgowrie* ("O Young and fearless Prophet," No. 266); *St. Andrew of Crete* ("Christian, dost thou see them," No. 275, *first tune*), which displays an interesting contrast between the foreboding minor of the first two lines and the militant major key of the last two. *Nicaea* ("Holy, holy, holy," No. 1) is perhaps the favorite of many churchgoers, as indicated on a recent poll of ministers made by the author.

Although the work of our contemporaries is still a crop which needs winnowing, there has been an effort made to observe some of the principles of good church music. The work of the twentieth century derives its name from the recent emphasis upon unison singing, which is often simpler and therefore more beautiful than multifarious attempts at harmony, and which also permits free organ accompaniment.

Those whose work is included in the Modern unison tune are oftentimes prominent symphonic composers. Ralph Vaughan Williams' *Sine Nomine* ("For all the saints," No. 527, *second tune*) is a stirring and soaring tune that deserves more militant words than the otherworldly set found with it in the hymnal. Gustav Holst has a tune *Cranham* for Christina Rossetti's lovely Christmas carol "In the bleak mid-winter" (No. 104), which could well take the place of one of the commoner carols some Christmas. Lindsay B. Longacre has a closely-fitted tune *Deeper Life* ("Dear God our Father," No. 361), which lacks the vigor of the "Alma Mater" he wrote for the Iliff School of Theology. Van Denman Thompson's rugged and antique tune *Longden*, with its unique amen, deserves words not so seasonal as the Eastertide hymn "Alleluia! Alleluia!" (No. 153). *Byrd* ("O God, Creator, in whose hand," No. 555) is a simple but solid number for those who fly by air. *All the World* (No. 8) is a spirited tune written by the editor of the hymnal, but published under the pseudonym of "John Porter," although it is a fit companion to *DePauw* ("High in the heavens," No. 82), which McCutchan printed under his own name.

This outline should suggest that riches are to be found in the hymnal by those with patience to seek them. Perhaps the reader is curious to know what criteria have governed this selection of good church music. Music has three prime components: melody, harmony, and rhythm. Good church music has *diatonic melody*—melody which follows the unaltered scale of the key in which it is written—without a flurry of sharps and flats inserting half-steps between the notes to produce the effeminate fault of chromaticism. Good church music has *radical harmony*—that is, the chords move instantly from one harmony to another, almost regardless of their relation, without the slipping through diminished forms which give a secular and decadent fragrance to the progression. Good church music has *dignified rhythm*. The waltz or fox-trot is not good form for a hymn-tune, as may be seen in "I come to the garden alone," as fine a waltz as Wayne King ever played.

Anything suggestive of the frivolity or vulgarity of irreligious pursuits should not be used in religious services. (Also good church music is symmetrical—it is not disfigured with the "Refrain" such as Fanny Crosby favored.)

This article is written in the hope that in time the interest of religious people everywhere will expand beyond the shallow depths of Victorian songs of salvation to embrace the immense and varied riches of the wider treasury of church music.[1] If "familiarity" is the only virtue which recommends the overworked tunes of the last century, we must spare no efforts to make our children familiar with virile and dignified music that has greater intrinsic value than the hymns our fathers knew. No child is too young to begin to learn what the ages have to offer in religious inspiration; no one is too old. If we are ever to know the wholehearted, unself-conscious fervor that once marked Methodism as the singing church, we must avail ourselves of the hymns that are worth singing.

[1] Some of the outline for this article was suggested by the *Address Before the Hymn Society of America*, given by Ray F. Brown on April 23, 1947. The point of view presented is in part derived from Van Denman Thompson of DePauw University.

Can Catholics Capture America?

By ASBURY SMITH

The pastor of Walbrook Methodist Church, Baltimore, Md., gives facts and figures to support his conviction that Catholics are making a bid for control in America and that Protestantism is facing another Reformation battle.

HAD I read the headline, "Can Catholics Capture America?" as late as three years ago, I would have cast the paper aside as the work of a religious bigot. Now, I find myself writing under that caption. Some recent personal experiences convince me that Roman Catholics are united in a well-organized crusade for the obvious intent of capturing America.

As one of a trio on the programs of the National Conference of Christians and Jews last winter, I heard the Catholic speaker in one instance give a vigorous defense of the Catholic position as the unique possessor of truth. In all the years I had been speaking in these trio programs this was the first time the discussion had gotten into the controversial area.

Last spring I represented Protestantism at the three-hundreth anniversary of the Maryland Act of Religious Toleration. The priest who represented the Catholics on this occasion began by proclaiming that St. Mary's County (the county in which the observance was being held) is a Catholic County, and ended by protesting the formation in St. Mary's County of a secret society that is anti-Catholic. I later discovered that St. Mary's County during the war ceased having a Catholic majority and, after a bitter Protestant-Catholic contest, had just voted a public high school loan. The "secret anti-Catholic society" is that of the Masons.

During May of this year the Y.M.C.A. of Baltimore had planned a series of lectures on marriage and the home for young married people and young people in the marriageable age-group. The program consisted of lectures by leading clergymen and physicians of the city. One of the lectures scheduled was on planned parenthood, as part of a discussion on child training. The press announcement of the series carried the fact that the course had been planned by the Y.M.C.A. in co-operation with the Enoch Pratt Library and the Planned Parenthood Association. The Y.M.C.A. is a Community Fund agency. When the announcement appeared in the press the Catholic Archbishop of the area wrote a letter to the Community Fund protesting discussion of planned parenthood and threatening that if the lecture was not canceled he would withdraw personal support from the Community Fund, advise all Catholics through their priests not to contribute to the Community Fund, and use the *Catholic Review* to prevent Catholic giving to the Community Fund. The lecture was canceled.

The intensive campaign being waged by the Catholic Church for tax funds for parochial schools is obviously a departure from the principle of the First Amendment to the Constitution. It is against constitutional provisions in the vast majority of the states. It is a departure from the tradition of separation of church and state that is as old as the formation of our national government.

A small group of key persons has been laying the groundwork for the Catholic attempt to get tax money for parochial schools for more than a decade. Since World War II the campaign has gone down to the priests and the people. They are made to feel their power as a minority group and to feel that by use of political power they can determine American policy. I think this issue of tax money for Catholic schools has made Catholics aggressive in other areas. They believe they are strong enough to control. They believe it is ordained of God that they should control. It is not going to be an easy task to prevent their success in this venture.

The Roman Catholic Church claims twenty-six million members in the United States. This would be a powerful minority block if it were distributed evenly among the states. More than one piece of legislation has passed with sponsorship of minorities, some as small as 17 per cent of the population. The Catholic minority is concentrated largely in the large urban areas of the Northeast and Midwest. In some areas they represent locally the voting majority, or at least hold the balance of power.

Many reasons are suggested to explain the Catholic crusade to capture America: the poverty of Europe, the life-and-death struggle in Communist-controlled areas, the competitive pressure of better public schools, the difficulty of getting nuns in sufficient numbers to carry on their teaching program, and the financial burden of an overambitious program of education and social welfare.

At the time of the adoption of the Constitution of the United States, Catholics represented only 1 per cent, or less, of our population. By 1890 Catholics had reached about 10 per cent of our national population. The percentage of Catholics has increased little since that time.

The Catholics of the United States have a right to any kind of religion they want. Some things in their religion I deeply admire; others I dislike. I believe Catholics have a right to worship God as they choose with no hindrance from anyone.

When, however, Catholics attempt to determine what non-Catholics may say or do, when they attempt to control public policy by boycott, when they attempt to use political power for church advantage; then we must fight the Reformation battle all over again.

The Bible as the Word

By MONTGOMERY J. SHROYER

The Word of God is always beyond the confines of language. Yet God does speak through the prophetic utterances of the Bible. Thus, the author, professor of Biblical Theology, Westminster Theological Seminary, Westminster, Md., underscores the great preaching themes of sin and redemption.

THE DESIGNATION of the Bible as "the Word of God" is so firmly fixed in Protestantism that few ever look into the origin of the term. Many of us would say offhand, "Why, the Scriptures themselves tell us that." Down comes the concordance and we proceed to prove what we already believe, that the term is really equivalent to "Scriptures." But we don't seem to find the verse we are looking for. There are plenty of usages of "word of God" and "word of the Lord," but we never seem to find the equation in question. After a while we learn to proceed cautiously. We become aware that ideas about the Bible had to develop, and that we must not look for the Scriptures to affirm everything that the church has adopted as dogma about them.

The word "Scripture" itself found in the famous passage of II Timothy 3:16 must not be made to serve too great a purpose. We must get back to what the first century writer understood. He would not include, of course, New Testament writings under the heading; certainly not his own book that he was in the process of writing. "Scripture" meant to him just what it meant to any Jew of his day: the writings now called Old Testament.

The common practice of making "the Word of God" and "Scriptures" identical is well illustrated in the interpretation of Hebrews 4:12: *For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart.* But we should be on our guard here. The "Word" is Logos, the same as used by John in the prologue to his Gospel. The Fourth Gospel and the Epistle to the Hebrews both have a decided Alexandrian flavor. This particular passage has a parallel, if not a source, in another Alexandrian writing, that interesting book of Philo Judaeus on "Who is the Heir of Divine Things?" written in the first half of the same century in which Hebrews was written. Philo says, "That severing Word [Logos] whetted to an edge of utmost sharpness never ceases to divide. . . . Thus God sharpened the edge of his all-cutting Word, and divided universal being." It is certain that Philo did not mean scriptures when he said "Word." He called the Logos, or Word, God's shadow, the image by which the world was made, the pattern for the soul of man, the perfect Reason, that which contains the germ of all things, the power which holds all things together, and the power also which is able to divide all things, even the atom. It is certainly missing the point of Hebrews to see only Scriptures as the Word of God. The writer of Hebrews knows of the terrible power of God which goes forth into the world, cutting and penetrating, and *all are open and laid bare to the eyes of him with whom we have to do.*

One might expect to find the identification of Scriptures and Word in the Apostolic Fathers, if not in Scriptures themselves. But here, too, the Fathers were philosophers and they ordinarily used the Word as did Philo and the author of Hebrews, mainly with reference to Christ the Son of God. By the fourth century we might look for the exaltation of Scriptures to "Word" proportions, but Augustine in his *Confessions* seems still to consider Christ as the Word. He says Christ is God because He is the Word of God, and "in Thy Word Thou madest all things." In the beginning, creation was "in Thy Word, in Thy Son, in Thy Power, in Thy Wisdom, in Thy Truth."

We suspect that Protestantism gets its idea of Scriptures as the Word of God from Martin Luther. That strong champion lost no opportunity to declare that the Pope and his followers were without authority for their exactions. He insisted that the ecclesiastical machine had taken over the whole business of forgiveness of sins and was operating quite a racket. And all contrary to Scripture, the Word of God! In his "Argument in Defense of all the Articles wrongly condemned in the Papal Bull," Luther said, "It is not to be endured that human audacity should wrest God's Word and call defect what God bids us call sin." In his defense before the Diet of Worms he upholds "the testimony of Scripture."

I think we can see how the Word of God mentioned so often in the Bible came to be applied to the Bible itself. It is like the application of the title "Gospel" to the first books of the New Testament. Apparently, Mark started it in his introduction, *The beginning of the gospel of Jesus Christ, the Son of God.* The word "gospel" was very significant. In ancient practice, Greek, Roman, and Hebrew, books were named by the important word in the opening verse or perhaps by the outstanding word in the book. So the word "gospel" was attached to Mark's book, then to the works of Matthew and Luke, and all of them became "Gospels." In

similar fashion it is likely that "Word of God" evolved as a synonymous expression for "Scriptures," since Old Testament and New Testament carry out the persistent theme of God's revelation, his Word to men, through prophets, apostles, and teachers.

The basis for calling the Bible "the Word of God" is certainly scriptural. In Jeremiah we have the typical formula for the introduction of prophecy: *The word of the Lord came unto me.* This is the beginning of quite a process. First of all, the prophet has a great experience and we have vivid pictures of how the man of God was impressed—sometimes completely overcome—by the revelation. Next came the utterance of the prophecy, and this was an obligation from which Jeremiah shrank. Yet he had to declare it or be consumed by the burning fire within. This speaking forth of the word of the Lord has made some of the most thrilling chapters of Old Testament history. Indeed, men in high places and low knew that there was a God in Israel when the prophet had ended his speaking. But there are still other stages. The prophetic utterances were published, in many cases, after the prophet had been vindicated and a new generation had seen the sin of their fathers in stoning the man of God. Yet another stage may be seen. The words of the prophet find place in a sacred canon, to be appealed to as a standard of conduct, quoted as the word of the Lord to each succeeding generation.

Some Bible readers have been inclined to take "the Word" literally and make it apply to every word in the Scriptures, ignoring the whole process by which the Bible has come down to us. The task of translation means little to these persons, and sometimes they suppose that every word of the *King James Version* has equal weight with original Hebrew or Greek. Many persons are ignorant of the state of the text in either Hebrew or Greek; they suppose that they have the original autographs. But the steps of revelation, utterance, writing, and canonization leave room for modification of "the Word."

The Word of God is absolute, divine, ultimate. Man tries to receive it, comprehend it, transmit it, and man is not wholly successful. We are reminded of the argument of Philo about the two men of Genesis. The man of the first chapter was "in the image of God," that is, the heavenly pattern. But he never came down to earth. The man of the second chapter was the attempt of God to put the pattern into clay, into human form, and the result was not perfection. But the image of God is good, the pattern is perfect. So is the Word of God that goes forth. In the realm of the human it has such limitations as belong to the earth.

When it comes to preaching, the argument as to whether the Bible is the Word of God seems trivial. The preacher must come to feel that he is in the succession of prophets and apostles, and that he *does* have the Word of the Lord. The Bible is still his great source book. In it he learns how the Word of the Lord came to ancient spokesmen and what the Word meant to them. The kind of preaching that delves into the great biblical themes of sin and redemption is always in order. The alternative preaching is a sad spectacle indeed. The jokes about shallow sermon topics which appear on bulletin boards and in press announcements, are legion. These refer to flash-in-the-pan preaching. The sermon turns out to be review of the latest piece of fiction, a light commentary on what somebody said to his wife, a beautiful nature sermon provoked by the flower that the preacher saw on the roadside on his way to church, a discourse on how the mother bird teaches her young to fly. Any of this material may be legitimate sermon illustration, but the pity is that often the preacher saw no more than the flower on the roadside. What if somebody had picked it before he came along? The Scotch expositors would bring us back to the Word of God. They would have us grapple with the Scriptures, try to understand the experiences of men of old, to see the purpose of God for us now.

There is the Word of God which runs consistently through the Bible, and it gives us the great themes for preaching. It will be apparent to the steady Bible preacher that not all parts of the Bible are of equal weight in presenting the theme. While the great prophets were revealing the Word, there were lesser characters whose lives and words got recorded in the sacred collection. But the thorough reader will have no difficulty following the presentation of God's Word.

The preacher who delivers the Word of God must have the prophetic feeling that God is greater than any message which he comprehends and delivers. There was an intimation in Philo and his fellow Hellenists that the "uttered word" was never quite equal to the "resident word," or eternal wisdom of God. But there is enough in what comes down to us to awaken faith, and we know that the God who speaks must be like that which we have heard, and we may listen to his Word in the Bible with the assurance that we shall not be misled.

First of all, we must see the Holy God. From the very first chapters of Genesis we should be aware of his presence. He calls men to stand in awe, to know that there is a tree in the midst of the garden that is His alone, and not man's. He calls men to approach the Holy Mount with godly fear. The Holiness of God calls men to be holy because He is holy.

This call to holiness comes to men in their sin. In it we see the gracious purpose of God. He is high and lifted up, yet he has regard for his creatures of the earth, even while knowing their sin. This theme of holy love and sinful men runs through the whole Bible. We miss some of the great chapters if we think God's redemptive purpose begins only after the prophecy of Malachi closes. The revelation of divine love shines clearest on the cross. Those who cannot forget the divine wrath explain the cross as manifestation of the anger of God. Being human, they miss the point. They get so disturbed over the sinners who did the deed that they fail to see Jesus himself. The Word of God is the word of suffering love.

The Word of God calls us to simple and humble faith. On this theme Paul shows us the unity of all the Scriptures. It was ever thus with God, that he delights in the venture of faith, whether the believer is Abraham, a poor publican in the temple, or a

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homiletics

Where Is Our Skill?

A Sermon by GORDON PRATT BAKER

"Open Bibles can mean closed problems," declares the pastor of Washington Grove Methodist Church, Washington Grove, Md. The Bible contains practical skill because it speaks realistically to desperate life situations.

EVERY now and then—my wife seems to think it is more *now* than then—I spend some time in the kitchen. I find that I do so not without profit. For often there are sermons in the pantry. I defend myself here on the ground that Jesus once preached an effective sermon on the yeast that a woman used to make a loaf of bread.

Recently in my culinary browsing I picked up a box of ready-mixed meal and, idly glancing down the list of directions, suddenly found my eye fixed on this legend inscribed in bold type: "Your skill is in the package."

The more I thought about it the more I was convinced that we ought to put such an inscription on the covers of our Bibles. "Your skill is in the package." For there is no denying the fact that if we follow the directions therein the finished product of our lives will be outstanding. Unfortunately, too many of us never read the directions.

We cannot come to the Bible without discovering that it opens up windows upon the beautiful. And what we see through those windows is so beautiful that we often cannot do the things we want to do. But rather than forego our desires we brick up the windows and never realize that we have blocked out the light.

Most of us today are in desperate need of a basic formula for living. This is evident in the widespread pursuit of countless "isms" offering every variety of panacea and paradise of which our age can conceive. But disillusionment and despair are their only offspring. All their meteoric brilliance notwithstanding, they only trail a diminishing glory into devouring darkness. But the Word of the Lord remains "a lamp unto our feet and a light upon our way." It is still as vital as when the disciples first declared to the Master: *Thou hast the words of eternal life.*

Make no mistake about it. It is no coincidence that a rising crime rate, an increasingly difficult and tense international situation, and a growing, deadening fear parallel our appalling spiritual illiteracy. *Man does not live by bread alone, but by every word that proceedeth out of the mouth of God.*

In a very real sense, then, if we would face these days triumphantly we must remember that "our skill is in the package." Open Bibles can mean closed problems. For as our hearts absorb more and more of the redemptive love of God we shall release a transforming power that must ultimately reclaim its own.

The manufacturers of the ready-mixed meal in my pantry had written a wiser slogan than they knew. They had based it, of course, on certain facts which they had at their finger tips. But those facts are just as applicable to the Bible as they are to the commercial product for which the slogan was coined.

In the first place, the makers of this meal knew that their package contained only *quality ingredients.* Therefore they spoke without fear of contradiction because they were using tried and proved elements. Long before the package appeared on the market they had subjected its contents to stringent laboratory tests. So they knew what *kind* of ingredients they must select from the wide field of their choice, since not all could measure up to the health and taste standards of a successful product. They knew, therefore, what reactions to expect in almost any given situation and what conditions would insure the best results. And they knew all this not theoretically but practically from the experience of their scientifically controlled kitchen. Consequently they were willing to stake their reputation upon their product—and with it their fortune—*provided we followed the directions.*

The Bible, to no less degree, also speaks without fear of contradiction because it contains tried and proved elements. Long before its various revelations were written, men experienced them in the common ventures of life. Moses knew a dependable God before he wrote of one. Hosea anguished for an erring wife before he perceived the Father's forgiving heart. Paul shared Christ's suffering and loneliness before he attained to some measure of the Master's glory. John saw the Eternal City only through human tears which crown its turrets with glistening rainbows of hope and faith. The Bible is aspiration speaking to aspiration, experience speaking to experience. It is deep crying unto deep and knowledge calling unto knowledge.

Some years ago a skeptic saw an old lady sitting beneath a tree on her lawn reading her Bible. He decided that he would disillusion her concerning the trustworthiness of the Scriptures, and drawing near he said, "Grandma, you don't believe what you're reading, do you?"

"Why, of course I do," answered the surprised old lady.

"But how do you know that it's true?" the skeptic quickly countered.

For a moment the old lady eyed him carefully. Then she said, "Do you believe that the sun is shining?"

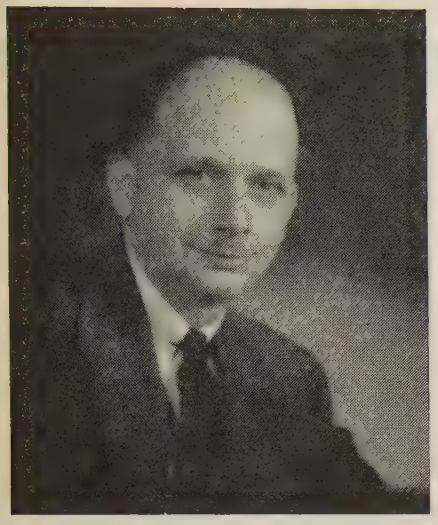
The skeptic, puzzled at such an obviously silly question, replied, "Why certainly I believe that the sun is shining."

The old lady immediately asked, "How do you know that your belief is true?"

A smile of triumph broke over the skeptic's face. "I know that the sun is shining because I can feel it," he said.

"And that," declared the old lady emphatically, "is the very reason I know that the Bible is true. I can *feel* it."

The Bible contains *quality ingredients* tested by time, proved by experience. Our lives, therefore, will be



outstanding *if only we follow its directions.* For our skill is in the package.

The manufacturers who had coined this captivating slogan for their ready-mixed meal did not limit themselves, however, to the nature of its ingredients. They spoke authoritatively because they knew that their package contained *all the ingredients which were essential to success.* There was no need for the housewife to dilute or adulterate them in any way. They "worked" as they were.

The Bible's truths do not need to be diluted or adulterated. They, too, "work" as they are. Sometimes we say that they are too idealistic for such adverse times as these in which we live, that we must adapt them to our day. Yet every great Bible character faced times just as bad as these and often worse. None of us has ever cried out to God from the depths of a mire pit, as did Jeremiah. None of us has ever raised only the bulwark of the Word between our loved ones and war's desolation, as did Isaiah. None of us has ever stood with Peter and John before a hostile Sanhedrin, denouncing those who hold the power of life and death for the heinous sin of the Crucifixion.

The Bible was written in letters of fire by men and women who had seen a vision which would not let them be. Its truths must be so written again.

Immediately someone protests that the personal difficulties which this conception would involve must render us useless. Whether it would or not depends upon the genuineness of our purpose. The great reformations of the world have always been brought to pass by individuals who believed something so important to them that they had to throw their weight against the years, regardless of possible consequences, and change forever the course of the centuries. Thus Amos preaches at Bethel; Martin Luther goes to the Diet of Worms; and John Wesley seeks out the mouths of the mines and risks the stoning of the mobs.

Thus too in our own day Vasco D. Hale accepts the challenge of the triumphant witness. Hale is blind and partially deaf. Where his right hand should be he wears an ugly but very useful hook. Only the thumb remains on his left hand. But he is happy—and with good reason. Four years ago he was injured in an explosion in an army camp and entered upon a long, tedious, and painful hospitalization. Released at last from the hospital he applied to eight different colleges for admission as a candidate for the master's degree in education. All refused him. Finally Boston University permitted him to matriculate. Granted a trial semester, he had to prove his ability to learn without taking notes or reading Braille or using an outline. Special readers and a recording mechanism were his mainstays for study. He persisted, he succeeded, he graduated with all A's and B's. What was his reason for doing that which was virtually impossible? What incentive drove him on to success? His purpose in life. What was that purpose? Vasco D. Hale, blind, deaf, crippled, but filled with the compassion of the Lord, had prepared himself to be a worker among handicapped people!

The Bible contains all the ingredients that are essential to genuine success if we follow the directions.

Finally, the manufacturers of this ready-mixed meal spoke authoritatively because they knew that their package contained all these essential, quality ingredients *in proper proportion.* Too much or too little of any particular element would throw the formula out of balance and ruin the product.

The Bible possesses the needed spiritual factors in exactly the balance essential to produce the good life. One-sidedness in religion will always destroy its effectiveness. The fanatic is just as dangerous to its cause as is the atheist. There is a time for prayer and a time for action. There is a time for learning and a time for doing. There is a time for adoration and a time for exploration. Timothy studied in Paul's seminar, but he also participated in Paul's crusades. Peter and John went up to the Temple to pray, but they paused at the Gate Beautiful long enough to heal a lame man. The love of God must be balanced by the love of man. The hope of salvation must be balanced by the responsibility to redeem. . . . *be ye doers of the word, and not hearers only.* To take such a biblical injunction seriously is to activate it *now.* To delay may be too late.

On Sunday night, October 8, 1871, in the city of Chicago, Dwight L. Moody addressed the largest congregation he had ever seen. He spoke on the subject "What Then Shall I Do with Jesus?" True to his manner, he urged his hearers to make a decision for Christ. But he did not extend an altar call. Instead he announced: "I want you to take this thought home with you—this unanswered question. Next Sunday night we will gather here before the Cross of Christ and we will answer it." So he drew his service to a close and dismissed the congregation.

Only a few hours later the whole city of Chicago was in flames and hundreds of persons perished in the holocaust. Twenty-two years after that awful night the memory still haunted the great evangelist. "Oh, what a mistake I made that night," he cried. "Never again could I meet that congregation of men and women. I learned a lesson that night I shall never forget. It is my business as a preacher of the Gospel to give the invitation and press men and women for immediate decision."

Above all else the Bible testifies that we have what this world needs, that now is the hour to present it with forcefulness and feeling. For again "the fulness of time" is upon us. The balance of salvation is in our hands once we pick up the Holy Book in the realization that our skill is in the package.

The Pastor and Church Drama

By EDWARD MANGUM

Drama is popular because it is concerned with human beings and their problems. Thus, it is a medium that can contribute much to the ministry of the church. The assistant professor of Speech, George Washington University, offers his suggestions for initiating and developing drama in the church. For ten years he directed the Mount Vernon Players, Washington, D. C.

LAST summer while on vacation, I was browsing through several books that had belonged to my wife's father, a Methodist preacher around the turn of the century. In one of these volumes, a book on public speaking published in 1890, was the following anecdote:

"*Preacher to actor:* 'How is it that you who deal in fiction have more effect upon an audience than we who deal in truth?'

"*Actor to preacher:* 'Because we speak fiction as if it were truth, and you speak truth as if it were fiction.' " [1]

Granted that our sober author was partially justified when he called this "transparent twaddle," we are not blind today to the obvious fact that drama does have a tremendous appeal. Note, for example, that every week over one hundred million persons in this country attend the movies, usually the only form of drama available to them.

In this same volume was another anecdote. This time the story is elevated. A bishop is now questioning the actor:

"*The bishop to the actor:* 'What is the reason that whole audiences should be moved to tears, and have all sorts of passions excited, at the representation of some story on the stage, which they knew to be feigned, and in the event of which they were not at all concerned; yet that the same persons should sit so utterly unmoved at discourses from the pulpit, upon subjects of the utmost importance to them, relative not only to their temporal, but also their eternal interests?'

"*The actor to the bishop:* 'My lord, it is because we are in earnest.' "

There are two fallacies here, the first of which is obvious and outside the bounds of this article. The second is with regard to the bishop's statement that the audience is "not at all concerned" with what is happening on the stage. The hold which drama has on people is more than that of witnessing a glamorously acted fairy tale; it is a representation of a portion of the life everyone is living—and with that all are most vitally concerned.

If audiences, then, are concerned with the events taking place on stage to the extent that they are "moved to tears" by them, then the minister has a great responsibility toward his congregation in the drama program, however simple it may be, which his church is fostering. It is his duty to see that the plays given in his church are both good and well done.

What kind of drama program does your church have? The chances are pretty good that you produce at least one play a year, probably a religious drama at Christmas or at Easter. The chances are not too remote that your seniors, young people, or young adults stage at least one secular play a year, if only (and it shouldn't be) to raise money for some "worthy cause." A recent Associated Press dispatch stated that out of 225,000 Protestant churches in the country about one-half of them produce some kind of play every year. That is a staggering number of plays, even at only one per church, reaching a vast number of our church members.

Some churches, of course, do much more. A little over two years ago, I completed ten years as director of a church dramatic club. After it was organized in 1936, the club began producing a few religious plays and an occasional secular play. This club started with a small group of players and attracted about two hundred people to its productions. Ten years later this group of players had grown to one hundred and fifty, and plays were being produced five times a year, with two- to four-week runs for each play, and with audiences ranging from twenty-five hundred to five thousand for each production. The cost of producing each play was running around a thousand dollars; the income from voluntary contributions, however, was twice that amount. This was, of course, in a city church, but I am convinced that proportionate advances can be made in any progressive church, be it rural or urban.

How can a vigorous drama program be set up—or amplified—in your own church? The first, and to me the most important, step to take is to find a director to lead the program. This person should be young, possessed of a warm personality, with intelligent leadership qualities that include the ability to get along with people. He must be sensitive and artistically inclined. He must be willing to give long hours and much study to his job, even though it prob-

[1] Nathan Sheppard, *Before an Audience; or The Use of the Will in Public Speaking* (Funk and Wagnalls, 1890), p. 77.

ably will be without pay. If he is sometimes shy and occasionally bites his nails, this may be in his favor. Above all, he should know his local church to the extent that he can make the drama program serve the best interests of the most people.

Notice that I did not say that the director must possess a college degree with a major in drama. He may know little about producing plays. He may never have been in a play and almost assuredly never directed one. This man probably has read every play he could lay his hands on, maybe seen a precious few, and certainly missed none of the local movies, even the bad ones. In other words, even though he may not have had the opportunity to study formally, he has an inner burning where drama and things play-wise are concerned.

The pastor who knows his flock should have no trouble in finding such a man if he exists. And if, by chance, the pastor should have a choice between the man here described and one who has dramatic training but little of these other virtues, he would do well to choose the former. No amount of college or professional training in theater work can compensate for a lack of personality and leadership ability. Finding a combination of the two types is a miracle.

Having chosen your young man, what then? Tell him generally what you have in mind, then listen to his idea of what he would like to accomplish with drama in your church. Listen to his plans, even though you may have doubts concerning some of them. Make a few suggestions; but, most important of all, give him full authority to carry out his plans. Let him make the decisions, and let him take the responsibility. Encourage him at every opportunity. Back him up in his more daring moves. Stand by him when criticism comes along. If he is the kind of man you thought him to be, you will be well repaid.

The best way for your new director to begin (and you might have to suggest this) is through the production of a specific play scheduled for a specific time—Christmas, Easter, or some winter evening. Let him select the play. (He will turn to you if he has questions.) Choosing a play is a difficult job, one which requires long, intensive reading. Your director should *like* the play he is to do. A play has to be chosen also with many problems in mind, such as the number of members available for casting, the mores of the particular audience, the limitations of the staging space, the abilities of the persons involved in the production, and the amount of money available.

What makes a "good" play? In the broad sense, any play in which good and evil are cleary defined, a struggle takes place between two opposing forces, and good triumphs in the end, is a good play. This is borne out by a study of the great dramas of the past. In tragedy, the hero, with whom we sympathize because of his human failings, probably is killed or otherwise punished for his misdeeds, which were willed on his part. In melodrama, comedy, and farce the ending is usually happier and the struggle not so serious, except possibly in melodrama.

A good play should be about something worth-while; it should be important in the scheme of things; it should have stature. It should deal with the deeper problems of life and not concern itself with piddling superficialities. It should face human problems honestly and realistically. Plays produced in your church should be psychologically and sociologically sound. If the play is concerned with a social problem, be sure that the author has solved his problem *in the play*. This is usually a difficult thing to do, and the mark of a bad play is evident when the author cannot find a solution but leaves it to the audience, or when he creates characters who behave unrealistically in order to prove his point.

Audiences do not like to witness unsolved problems in drama. People's lives are already disordered: plans turn out wrong, dreams are abruptly dispelled, imminent chaos seems inevitable. Even as people search for strength, understanding, and solace in religion, they seek for a "vision of order" in drama. They want to see "real" persons involved in problems like their own, moved by emotions that they themselves have felt, and they also want to see these people successfully *solve* their problems. Only then does drama revitalize human beings and send them forth better able to cope with their own problems.

"Morality without truth," said Flaubert, "is no morality at all." Those writers who ignore the patterns of human behavior in presenting their arguments are guilty of gross misrepresentation of facts. And ordinary persons, like you and me, who sit and watch a play are not usually ignorant of these patterns and cannot, like "some of the people," be fooled "all the time."

There is another anecdote from Sheppard's book which applies here. It concerns a young missionary who related to his bishop an imaginary controversy with a pagan, showing how he would overwhelm the pagan with his arguments. When the missionary had concluded, the bishop said, "You should choose a cleverer pagan, my son!"

The best place to find good plays is in your public library. There are collections of classics and modern plays alike, and from these, a suitable play can be found.

A suggestion on religious plays: Many of the modern ones, unfortunately, are badly written and not only fail to challenge the producing group, but also tend to induce sleep upon the average audience. Suggest to your new director that he examine some of the religious plays that were written and staged during the Middle Ages, when religious fervor was particularly strong.[2] For Christmas there is no play more enjoyable than *The Second Shepherds Play* of the Wakefield or Towneley Cycle. The Brome *Abraham and Isaac* is a mov-

[2] A good collection is found in *Fourteen Plays for the Church*, edited by Robert Schenkkan and Kai Jurgensen (Rutgers University Press, 1948).

ing religious play regardless of season. In many of these plays there is some slapstick, which may be toned down, but which only adds, through contrast, to the deeper values found therein. The dramas must be played with a childlike naïveté. If done simply (and the staging can be easy), your audience will find a fresh experience not usually encountered in the average run of religious plays.

Your director, having chosen his play, will now proceed to cast it, making sure that he is using the best persons available. "Best" may mean, as in his own selection by you, a man who is dependable, good-natured, and sensitive rather than one who is well trained. He will set up his staff to help with the production, appointing a stage manager, carpenters, painters, costumers, electricians, and the like. He will formulate in advance an adequate rehearsal schedule and will see to it, kindly but firmly, that it is rigidly adhered to. He will replace anyone who is not doing his job to the best of his ability. (Volunteers *can* be fired! Voluntary assumption of responsibility in no way lessens the degree of responsibility assumed.)

Out of this first experience your director will emerge either completely broken, and you will have to start anew, or with high hopes for the future, in which case you will have little to worry about. He will, in the latter case, have hundreds of suggestions as to future goals, many of them too fantastic to attain. But he will have slain his first dragon, and the turrets will gleam in the distance.

You will have little difficulty thereafter. Your young man, lately turned director-producer, will be digging deeply into the library; he will be ordering books on production, acting, lighting; he will experiment with new ways of staging old plays, to make them more understandable to his audience. One day he may write a play of his own to be done in his church; and he and the church will grow together. Then you can turn with a lighter heart to your other loads, for you will have a helper in bringing others more abundant life.

Fighting Racial Prejudice

By SAM NADER

If we are to reduce racial prejudice, the vague concept "brotherhood" must be transmuted into honest religious behavior, says the minister of First Methodist Church, Jennings, La. This article, and the two following, will be suggestive to pastors observing Race Relations Day, February 12.

RACIAL prejudice is the most dangerous foe of Western civilization and Christianity. Our world is rapidly being turned into a wilderness of ruthless savages because of intolerance, injustice, arrogance, vengeance, greed, and persecution.

Soon we shall have Brotherhood Week (Feb. 19-26). This statement in itself indicates the basic fallacy with this whole business of dealing with the concept of brotherhood. Imagine, a brotherhood week—as though brotherhood is something one buys at the five- and ten-cent store, and probably pays a federal tax on because it is such a luxury these days, as though we can change men's hearts and minds and spirits by placing the ideal on a calendar. So, for most persons the end of the week comes, and the ideal is finished, the duty completed, and the commitment fulfilled.

Despite all this, there is one redeeming feature about Brotherhood Week. It is the first concrete step in organization for the brotherhood concept. It is the foundation on which to start installing the machinery for the achievement of the structure of brotherhood. The impetus for building the organization of brotherhood must be given by the great religious leaders of the world, by the educational institutions, and by individuals.

That man has failed to reach his goal of brotherhood is obvious even to those of us who are incorrigible optimists. Students of human nature say that mankind cannot continue to fail much longer in his relationship with his neighbor because the human being is glandularly, mentally, and spiritually unfitted to endure much more of his present environment. Men must learn soon that we are all part and parcel of the whole human structure; what affects any part of this structure will affect all of it. What happens to the Negro in Mississippi, or the sharecropper in Arkansas, or the coolie in China, or the Jew in Germany, or the peasant in Poland, will determine what will ultimately happen to you and to me.

Man has tried almost everything: high economics, battleships, revolutions, armies, leagues of nations, atomic bombs, and billions of written and spoken words. All these have failed to bring real brotherhood. Why? Because mankind has never understood real brotherhood. Brotherhood has been a weak concept, while hate has been a vigorous one; brotherhood has been a symbol, while bigotry has been the actual condition; brotherhood has been an ideal, while war has been practical. So far, brotherhood has not proved to be an intelligible idea.

The concept of brotherhood as a positive thing is not easy to grasp. That is why it has not as yet proved successful. Great religious leaders and philosophers and ordinary good men have failed because they have approached it from an idealistic and symbolic standpoint. They have talked about it, preached about it, even died for it, but they have not done the one thing that may bring it to pass. They have not organized for it.

If brotherhood is to be real and workable and a substitute for hate, bigotry, and war—if it is to attract public opinion and fulfil its expectations, it must be a positive conception. It must become a condition rather than a symbol; it must mean justice and order and tolerance and acceptance. It must become a pattern of relationship and a description of a way of life.

The machinery cannot be mere

ideas, slogans, lectures, and sermons. Brotherhood cannot be achieved by merely repeating words day after day or Sunday after Sunday. Brotherhood can be achieved through organization with a purpose, with a goal, molding new types of character with new values, new purposes in life, new objectives, with the changing of the individual and the mind.

We must transform the patterns that have dominated the thinking of our people. Our gospel is of significance only as it is applied to the social and existing relationships. Ministers and laymen need to become better acquainted with the facts. Self-education and the education of the community as a whole are part of our responsibility. But it is not enough to educate people with the facts. As Christians, we should see that religious behavior is orientated toward God. We must clarify our faith and reinterpret its implications.

The programs that have been used and are now being set up in my local church are fitted to the idea of "organization with a purpose." Everything that we have done has been with the thought of making brotherhood a positive thing, of bringing man back to God, to social justice, to the ideal of the dignity and worth of the individual—back through Christ, through Ghandi, through Moses, through Buddha, through Mohammed, through Confucius—bringing man back until he touches the spirit of the universe from which he came and to which he will return—back to brotherhood.

With conviction and fervor we must project this ideal into the life of the church. Underlying many of my sermons is the basic philosophy of brotherhood. We devote at least two Sundays of the church year to the subject of Race Relations. The two sermon-subjects that I used last year were: "On Facing the Negro Question in the South" and "On Facing the Jewish Question." Several observations were made before I went into a general discussion of these two vital themes: that racial prejudice is not an inherited characteristic, it is developed; that there is no such thing as a biologically inferior or superior race; that the race problem is not insoluble!

Four Sundays of the church program are devoted to current books. One of the books that we talked about was Margaret Halsey's *Color Blind* (Simon & Schuster), a book that recounts the experiences of a service men's canteen, where uniformed men of all racial groups were welcomed, and junior hostesses of all backgrounds were recruited to help. In case any disturbance broke out they were all set to play the "Star Spangled Banner"; but no quarrels flared. Despite serious discussions and some leaving in disdain, the total result was that hundreds of letters written by different service men came back saying, "You are defending a real beachhead of democracy! Do not retreat while we are away!"

Out of her experience Margaret Halsey suggested some wise and helpful ideas: Don't overdo. The problem is long and hard. Set objectives which can be reasonably expected. There will be differences of opinion about steps taken. Keep a sense of patient perspective. Something must be done by the individual and done with a will, registering within and without the person some recognizable change for the better in escaping from the dark threat of prejudice.

We have planned a session for our Youth Fellowship called "What Are the Facts About Race?" The aim is to help the boys and girls understand the meaning and dangers of racism. The filmstrip, "We Are All Brothers," produced by the Public Affairs Committee and New York University Film Library, will be shown, and during the showing there is to be a discussion on particular or related films. The commentary will be adapted to the group by using examples and illustrations familiar to this age. Attention will be called to some things that are outstanding in the filmstrip for the seniors to look for: the number of bones in the hands and in the feet, and how arranged; who are the tallest and shortest people; where did skin color originate; does the size of man's head make much difference in intelligence; is intelligence determined by race; what is meant by race; what can you do to help?

A "Hi, Neighbor Party," featuring games and foods of other races, will be part of the feature. The group, under the direction of its Social Service Committee, can plan community projects with boys and girls of other races, nationalities, and religions in order to create good will and to improve the community. Other suggested ways for young persons to help are: exchange letters with individuals of other racial groups; an interracial committee to bring congenial men and women of both races together; small, quiet gatherings; group visits; join helpful organizations; form a social action board in the Youth Division; find a worthy service project; organize drama groups to give plays.

One Sunday evening we shall hear a program of glorious Negro spirituals. The service will consist of selections by the full choir, solos, and congregational hymns.

I have written a play, "One Man's Prejudice," that is to be presented at a Sunday evening service by the Youth Fellowship. It shows that though the war is over the sufferings of the Jew continue, that they are truly *despised and rejected of men.* Through the characters we examine the false ideas concerning the Jews, which are prominent in our world. Attention is called to the contributions that the Jews have made to our culture. Then the play shifts to the responsibilities that Christians have to these people.

Another thing that I have done is to acquaint my people with good Negro quartets.

The ringing proclamation, *There is neither Greek nor Jew . . . Barbarian, Scythian, bond nor free: but Christ is all, and in all,* was the preamble of the "Magna Charta" of the early Christian Church. We, like Paul, must be willing to cut through all the artificial boundaries that men have erected in their selfishness and for their own benefit.

Individuals and Race Relations

By THOMAS F. OPIE

Patience and wisdom, not sectional debate, will contribute to better race relations, says the author, an Episcopal minister and founder of Outside Aid for Patients in Mental Hospitals, of Great Barrington, Mass. He indicates here some ways in which persons and institutions can attack racial prejudice on the home front.

"WHERE is the sexton?" I asked one Sunday morning when he failed to appear. "He is in jail," I was informed. "A liquor case."

This was in a parish in North Carolina during prohibition. Immediately after the service I drove to the county seat to visit the jail. This loyal Negro broke down when he saw me. "You, a white man, coming to see me, a nigger—and locked up in jail," he sobbed.

"Doc," I said, "if you were in hell and I knew of it and thought I could get you out, I'd try."

"I b'lieve you would," he replied, and he burst into tears.

He told me about his case. He lived in the basement of a large business building in the center of town, where he was the regular janitor. He said that the basement was always open, that just anybody could come and go, and that some fellows had left hidden away under the eaves the bottles that the policeman had found. This was the only evidence against him.

I called the next day to see the mayor. "You have no case against my sexton," I told him, "not even circumstantial evidence." After going into the matter, the mayor admitted that the evidence was slim, to say the least. The man was released without even a court hearing. But for the fact that someone took an interest in his predicament, this man would have been rushed to court, remanded to jail, and placed "on the state" indefinitely.

On another occasion I received a letter in which was enclosed an Associated Press report of the case of a Negro druggist who had opened a new store in a southern city, outside the "restricted zone" for Negro business. The letter came from the chairman of the Race Relations Commission, of which I was a member. The writer requested me to investigate this case, since the druggist was warned that his business would be closed up. I contacted a local newspaper reporter to verify the facts as stated, and then I called on the mayor and one or two of the city councilmen. I learned that the city fathers had refused to grant the man a local license, though he had procured a state license and had his certificate of graduation in pharmacy. The only charge against him was that his store was beyond the bounds of the zone designated for Negro stores.

I made a personal visit to the store and had an interesting talk with the druggist. I found him a personable man, not vicious about the threatening discipline. He was straightforward about the whole matter. When I asked him about the facts, he stated that they were as represented, but that so far the city authorities had not ordered him to close his store, which was a neat and orderly place in a quiet district. I asked why he objected to opening a store within the zone limits. He replied that his place would automatically become a rendevous for idlers and loafers. "I want to run a decent place and I want to attract good customers, both white and black." I made a report on the case, and so far as I know this man is still doing business at the old stand without a local license for merchandising.

A third personal experience might be worth relating. I was invited by the principal of a Negro public school, also in the South, to conduct a service of devotion. When I arrived at the fine, new brick building I was ushered into an assembly hall that would seat six hundred persons—that is, if there had been any chairs! It was explained to me that the money for the new school had run out; thus they were unable to purchase chairs for the large hall. I made the exercises as short as dignity, respect, and reverence would permit. Then I went to my typewriter and addressed letters to several editors of national journals stating the case for the empty auditorium. Pending receipt of contributions invited from the journal readers, I proposed to see that chairs were provided for this seatless school auditorium. Well, seats were soon on hand, and now standing-room is limited only to the aisles.

I mention these matters in order to show that just about anyone who is really interested in race relations can, if he will, do something about them, instead of getting all heated up in debate and sectionalism. It is time for all Christians to attack the problems of race relations pragmatically and stop the agitations and vocal explosions.

A man in prison is my brother. A man whose business is threatened is my brother. Six or eight hundred Negro students without adequate facilities are my brothers and sisters. This fact should compel Christians to extend to all men charity, love, aid, and good citizenship.

Now, I live in New England. In Maine there is one Negro youth to a thousand white boys and girls. I know of at least six counties, in Mississippi and Alabama, where the population is three-fourths Negro. I hold that the approach to these two situations should be vastly different. The whites in Maine cannot tell the whites in Mississippi just how to deal with the difficult situation there.

No overnight legislation, either in the Congress or anywhere else, is

going to change the racial situation in a day. It will be a long, tedious, and even dangerous social process. But progress has been made, notable progress. One who is acquainted with race relations in all sections of this country must see that the situation is better now than it was a generation ago. He must see that it is not a sectional issue alone but a great national matter that requires the best patience and wisdom that the church, Congress, and local authorities can muster. Considering the short period that the Negro has been in civilization, he has made more progress than any other race in history. The Negro got his start in the South. Honor to him; also to all true Christians who wish him well and are doing something to help him as he helps himself.

The All-Inclusive Local Church

By JOSEPH H. ALBRECHT

The goal of world brotherhood will become a real challenge only when it is a live issue within local churches, contends the pastor of Wesley Methodist Church, Springfield, Ill. He mentions in this article five roads that he believes can lead churches to include men of all races as brothers.

LAST summer a group of leaders and other interested persons met at Lincoln University, Pennsylvania, under the sponsorship of the Department of Race Relations of the Federal Council of Churches of Christ in America and various denominational bodies, for the Interdenominational Institute on Racial and Cultural Relations.

One of the primary concerns of the Institute was to explore ways to bring about the all-inclusive local church. As one might expect, we found that there is not one road to brotherhood but many. The road one decides to travel will depend upon the local situation. Not only must the road be selected carefully, but it must continually be remembered that brotherhood always travels on a two-way street. It is not enough that white Christians should say, "We have opened our doors to people of all races"; they must also be willing to say, "I shall join with ——— Church because it is strategically located. It makes no difference what its racial background has been."

As we travel along the road we should make sure that our vehicle is loaded. We must bring others along with us. Some people may choose to ride in baby carriages, some on scooters, some on motorbikes, some in fast cars, and some, requiring considerable prodding, will prefer to crawl on their hands and knees, but it is our duty to see that everyone gets to the road and travels toward our goal.

There are many means by which a minister or other leader may get his people to this road, and once they have reached it, to help them move. But he cannot even get started if the issue has not been made real. Too many of our church folk feel that there are no tensions or conflicts either within themselves or within the church. We find too many persons with blind spots that keep the light of truth from shining upon their prejudices. While I was traveling about the state during the recent campaign for F.E.P.C. (Fair Employment Practices Committee) in Illinois, one of the leading laymen in the state said to me, "I am a Christian, I have no prejudice, but certainly no one would expect me to hire a nigger to work in my office."

The following are a few examples of roads that have been traveled and have been successful in bringing persons to the desired goal:

1. *Caravan teams.* In communities that are entirely homogeneous (whatever group it may be) one could bring in a multi-racial caravan whose duty it would be to awaken the people of the local church to the problem of race relations. This method was tried by Pastor E. Luther Cunningham of St. Paul Baptist Church, Philadelphia, Pennsylvania. This church—located in a predominantly Negro neighborhood—needed to be awakened to the possibility of serving the whole neighborhood, which included many colonies of foreign-born white. This pastor's first step in awakening his people to the need was to invite a Youth Caravan from the American Friends' Service Committee. The caravan showed his people and those in the community how well the various racial groups could work together.

(2) *An adult education program.* Many of the Protestant denominations have passed some fine resolutions on this problem, but few of our people know anything about them. Our people need to be informed of the positions of their own denominations, the Federal Council, and the World Council. In many situations, of course, this educational program can be carried on in a formal program of education: a discussion group might be set up, or a special course given in the church school. If this is not possible, education certainly can be done informally. William Lovell, pastor of South Congregational Church in Chicago, used this informal method to bring about an all-inclusive church in a section of the city that was changing its racial complexion. In informal chats he gave his people an understanding of the situation and of his own position in the matter. By so doing, the people were made ready for a new experience in Christian living.

(3) *The cell group.* Many of the great advances in the history of mankind have come through the efforts

of a small group of people who have totally dedicated themselves to some cause. The minister who is interested in this matter can gather around himself a group of people who, through their prayers and study, can pave the way for action.

The Church of All Peoples in Detroit is truly an enlarged cell. This church makes little attempt to draw people from other churches into its full membership, but rather it seeks to have them remain within their local churches and take affiliated membership with the Church of All Peoples. In order to make this possible its services are held in the afternoon so that persons may attend their own churches in the morning. Its purpose is to bring people together to pray and study and strengthen themselves. Members of this group will serve as leaven within their own local churches.

(4) *Preaching.* All preaching, if it is to serve its purpose, must have contemporary relevance. We must cause people to see the application of the "good news" to the present situation. As Paul Hutchinson said concerning the late Ernest Fremont Tittle (*The Christian Century,* Aug. 17, 1949, p. 959): "Once in a while one heard it said that Dr. Tittle preached too much about war, or color discrimination, or slum clearance, or the other social issues of our day. As a matter of fact, he didn't preach about them at all. The only thing he preached about was theology—God, the Christian God as revealed in Jesus Christ. But in the course of preaching such a God he inevitably ran into such questions as his purposes for man, whether man could discover those purposes and what would happen if he did."

(5) *One's own life.* Preaching by the life of a minister or leader must be constant and exemplary. His witness must be so strong that people will feel a moral compulsion within themselves to work for the Kingdom of Brotherhood. When one considers the work of Marjorie Penny, Director of Fellowship House in Philadelphia, one sees how the witness of one life dedicated to fellowship between the races can set many other lives on fire and send them burning through the world.

the idea forum

Inexpensive File Cabinets

Filing cabinets are necessary items of church equipment; but what beginner in a rural parish can afford them? And where is there a small church that can afford to pay thirty to sixty dollars for cabinets?

Here is one answer: I have found in two years of experience that cardboard boxes placed on a table (or even on the floor) do quite well. At your grocery store seek a box twelve or thirteen inches wide inside. Letter-size file folders will fit nicely into it.—***David A. Denslow.***

(*Pastor of the Methodist Church, Orange City, Fla.*)

Prayer Reminder

"Is the day too short? Then it is time, not to work harder, but to relax and think and pray. There is a solution to every problem."—from *The Business Administration of a Church,* by Robert Cashman, Business Manager, Chicago Theological Seminary, University of Chicago.

I thought of you when I read this.

—Signed by the pastor

The above message appeared on postal cards that I mailed to citizens in my community. The idea may be suggestive to other ministers.

After I received permission to use the [above] quotation, I had two hundred cards printed. They were sent to all kinds of civic leaders: schoolteachers, college professors, doctors, and business persons.

The response was very gratifying. One of the persons had the card enlarged and framed for his office wall. A college professor who was passing through a difficult time with his family and classes received the card just at the right time. Others were happy that they had been remembered. A local lawyer said he didn't know whether the card implied that he needed less work or more prayer.

I am convinced that it was one of the most satisfying and profitable ideas I have tried any time in my pastorate. The cards were sent to persons irrespective of church membership. Although I am a minister of the Christian Church, I see much value in the affiliation of our efforts to build the Universal Church.—***Cecil F. McKee.***

(*Pastor of First Christian Church, Huntsville, Tex.*)

Using Responsive Readings

Most preachers have a strong suspicion that the members of their congregations do not read their Bibles as they should. The use of Responsive Readings, therefore, should help to make up for this lack. It may be the only time that some of the congregation read the Word of God.

The preacher should not be concerned too much in trying to follow the consecutive numbers of the responses, or become wrought up because the reading for the fifteenth Sunday was used on the twenty-first Sunday. The numbers are a guide. The readings for the special days are set aside and labeled as such. The rest are numbered to benefit a congregation that may wish to follow the orders of the responses from the first Sunday through the fifty-second Sunday.

It would be advisable for the preacher to pick out a few (four or five) responses to which the congregation responds best and repeat them fairly often. Then the message of the response can implant itself into the minds of the worshipers. Sometimes, so that the people may read the entire message themselves, the responsive may be read in unison.

The Responsive Readings are for the people to use. Members can be taught to appreciate and love them by repeated readings of outstanding passages. Their experience can be enriched by the responses; indeed, it can become thrilling to read them in blended chorus with the entire worshiping body.—***Paul K. McAfee.***

(*Pastor of Michigantown Methodist Church, Michigantown, Ind.*)

LITURGY

By R. P. MARSHALL

Gothic Architecture or Gothic Thinking?

Not symbolism and ritual but the loss of individual religious experience is the real peril to Methodism, according to the pastor of St. John's (Methodist) Church, Sunbury, Mass. He sees the latter impending when worshipers, consciously or unconsciously, regard the preacher merely as a priest.

NOT long ago I read an article by an eminent clergyman of The Methodist Church which attempted to prove a connection between the present trend toward Gothic architecture and a decline in spirituality. A careful reading of the article showed that the writer was not so much concerned with architecture as with the perennial problem of whether or not the church shall follow the modern pattern of the revival meeting, or tabernacle worship, or go back to the ancient practice of the Christian Church and attempt to worship God in the beauty of architectural setting as well as the beauty of holiness.

There is room for argument here. The churches are divided in their allegiance to the two contrasting types of sanctuaries: pulpit centered and altar centered. Many laymen and ministers are of the opinion that old-fashioned religion demands the Puritan style of worship, with bare walls and a center pulpit in the sanctuary, a minimum of ritual, and a constant emphasis upon the personality of the preacher and his message. A friend of mine once answered such a statement with the remark that he was as old-fashioned as Wesley, who was considerably nearer the source than the practice of the last one hundred years. I would go farther and say that the ideal Methodist would be as old-fashioned as John the Revelator, who described heaven in terms that he had learned to use in the worship of his day (the earliest time of the church) and showed a picture of a service which has no similarity to the supposed ideal of informality.

Read the book of Revelation (chapters 4 and 5) for an account of a glorified church service, with Jesus seated on the throne behind the altar and the elders behind him. The place is full of incense (which is the "prayers of the saints") and blazing with the light from golden bowls. Here is no bare auditorium with seats gathered about the speaker like attentive children gathered about the storyteller's knees.

Is there a connection between Gothic architecture and the decline in interest among the churches? The writer of the article mentioned seems to think that this is proved beyond peradventure of doubt. For my part, I think the case is far different. There is a difference between the Gothic architecture and the Gothic mind, and it is the latter that has caused the trouble. I leave the justification of Gothic architecture to the architects (who are well able to make out a good case for it), but I would like to consider the implications of the story told by a writer, who gives the impression that he believes that the prime danger of modern Methodism is the tendency toward divided chancels and an attitude of worship.

It is undoubtedly true that the sects and the informal and sensational denominations are growing faster than the traditional churches. It is also true that they are outdistancing Methodism in accessions and general enthusiasm. But carry the picture a little farther and you will see that the more radical groups—the tabernacle evangelistic associations and the radio Bible classes—are succeeding at an even greater rate. Shall we adopt their methods? Or is there something more important than sensationalism and rabble-rousing? Methodism always has felt that it was important for men to be saved from their sins, but it has also felt that it was just as important for them to be kept in the communion of worshiping souls, that they might continue to be saved. Wesley felt that worship was as necessary as listening to sermons. Witness his insistence that Holy Communion be celebrated as often as possible and his provision for the reading of Morning Prayers.

There is a Gothic way of thinking that has no connection with architecture. It might be called the tendency to embalm the unessential and to follow the custom of our ancestors. This is the danger in the traditionalism that we are accepting as an antidote to the wild improvisation of the last hundred years. It is a real danger and should not be disregarded. But it should not be magnified out of all proportion.

Gothic thinking tends to separate God from man, not by means of architecture, but by placing Him so far way that He is not to be found except in the words of the preacher or priest. The church in the Middle Ages felt that the common man had little chance of dealing directly with God or even with Jesus, and it formed a hierarchy of priests, bishops, and saints to be his intermediaries. The worship of those days was superstitious, not because of

architecture but because of a lack of proper theology.

We are in danger of succumbing to this kind of thinking today, but in a different form. We have put God so far away that we are content just to hear someone talk about Him. We make no personal contact with him—no matter how informal we make our churches, or how close we seat our audience to the pulpit—unless we are taught to worship him in spirit and in truth.

Old-time Methodism was founded upon the twin bases of worship and evangelism. Wesley believed in the sacraments as means of grace, but we have relegated them to the periphery of our life. We come to Communion once in three months and find it celebrated as a form that has to be observed, but not as a life-giving means of contact with God through the Holy Spirit. We are so afraid of meeting Him that we make the minister our representative and leave everything in his hands. In so doing we have made him a priest, regardless of how he wears his collar or how he stands at the altar or behind the pulpit.

There is no danger that Methodism will die because of an interest in beauty, but there is a danger that she will die because of a loss of religious experience. If we center our attention on the pulpit to the exclusion of the altar, we have turned aside from God's plan and put the minister, as a preacher, in the place of a prophet, and we have utilized only one-half of the divinely ordained plan. The minister is both priest and prophet. When he becomes one to the exclusion of the other, he fails to see his whole task.

Is there something fearful about the spectacle of a Methodist minister following the ancient tradition of the church and placing himself in the postion of the congregation when he lays the contributions on altar? I would think not. Is the minister, alone, to face the people and receive their gifts as if they were being given to him? If we believe what we say when we promise the congregation that their gifts will be used for the Lord's work, should we not find some way to dramatize the action so that they may be reminded of this fact?

All ceremonial actions in the church service stem from a desire to teach the people. All of these ancient methods of worship come from a common source, the practice of the early church. The study of church history will give the picture of how they worshiped, and you will find no suggestion that these early services were devoid of ceremony and ritual. From the first century the church adopted a pattern of worship that varied little until the Dark Ages, when it began to be crusted over with senseless elaboration. Protestantism has attempted to bring back the primitive simplicity, but we must not make the mistake of throwing out the baby with the bath. Roman Catholic elaboration is not needed or desired, but the simple ritual (form of words) that Methodism has preserved through the years is close to the original and should be followed.

What Methodism needs is a return to the teaching and practice of John Wesley. Will this result in scrapping our beautiful churches, dropping our Orders of Worship, and imitating the informal and sometimes irreverent attitudes of the enthusiastic sects? Why should it? John Wesley was an evangelist without a peer, but he was a loyal and devoted churchman. He organized, or authorized, the Methodist Episcopal Church in America on the plan of the Church of England, and he insisted that the new organization maintain the pattern of worship used in that church. As we get away from his pattern, we deteriorate. When we stopped worshiping, we also stopped serving to some extent.

As a final point, I would call the attention of the reader to the fact that one of the few successful efforts at mass evangelism was held last year by an English priest in the great Gothic (so-called) Episcopal Cathedral of St. John the Divine in New York. The minister preached the Christian gospel of repentance and faith, but he did not seek to throw out ceremony and liturgy; instead he brought them all to bear on the congregation, using the atmosphere of the cathedral to bring his hearers into the mysterious presence of God, and having brought them there as a worshiping unit, he preached the evangelistic messages that brought conviction to their souls.

Let us have Gothic architecture, if we will, but let us, above all, have Gospel preaching. There is no contradiction here. For architecture is of the external. It can help or it can hinder, but the important point is the manner in which we use it. Gothic thinking is a greater danger than Gothic buildings.

Liturgical Question Box

QUESTION: *Why should the minister stand with his back to the congregation while presenting the offering on the Table? Does not this give the appearance of being too much like Rome?*

ANSWER: Here is another indication that the average Protestant is not interested so much in worship as in avoiding any taints of Romanism. Of course, the ministers are responsible for this. But surely there is no reason to fear a Romanist taint in the custom of presenting the offering. It is merely good symbolism and good manners. Why should the minister stand facing the congregation, as though he were the one to whom the offering is given? By facing the same way as the congregation, he is placing himself in their place as a humble agent of their generosity. They, through him, give their gifts to God and his Church.

A careful explanation of this will help most congregations to see the meaning of the act. A further extension of the argument will also give a reason for the minister's turning to the liturgical East (the altar or communion table is always considered to be in the East) when he prays. Let us remember that it was Protestantism (in the English Church) which placed the litany desk down in front of the nave and ordered that prayers were to be led by the minister from this place, with the pastor kneeling with his people. There is no touch of Romanism in this. It is a reminder of the priesthood of all believers. Such a reminder might also prevent us from "delivering prayers to the congregation."—***R. P. Marshall.***

Clinical Material

The woman in this interview, suffering pangs of guilt, finds God's forgiveness in a privately administered Communion. Listening permissively, the pastor is successful in leading the disturbed counselee—estranged from the church for twenty years—to reinstate her membership. The editor's comments are in italics.

Guilt Consciousness

Following a regular Sunday sermon, whose subject was "Casting Shadows," I received a letter from a Mrs. Welch whom I did not know. She asked me to call on her, saying that she had been at church and heard my sermon and wanted to talk with me. Her address and telephone number were in the letter, so I called and asked if she would not rather talk with me in my office. We made an appointment for 2:00 P.M. that day.

She came a little early and had to wait a few minutes. She is about forty-four years old, dresses neatly, and makes a nice appearance. She seemed friendly and eager to talk when I greeted her.

"How do you do, Mrs. Welch. Come in."

She asked, "Am I too early?"

"No, the other person who was here left a few minutes ago. Won't you please be seated."

"I was at church last Sunday, the first time in twenty years, and your sermon 'Casting Shadows' was just right for me. I made up my mind that I want to do the right thing from now on. I want to have Communion. I haven't had it for twenty years, and I wasn't raised that way. I know that it is not right to live like that." (*Many of our ministers have difficulty being permissive with even as obvious a statement as this one.*)

"I understand, and if you want Communion you shall have it. You say that you want to do the right thing from now on?" (*This encourages her to talk further, which she wishes to do.*)

"Yes. That is it, and I want to talk with you about it."

"You may rest assured that our conversation will be kept confidential." (*This statement seems unnecessary.*)

"I know that. I have a book a minister gave me when I joined the church, and it says that the minister is your friend. You can tell him your troubles, and that is why I came to you. But I do not want to take too much of your time."

"You need not be concerned about that. You made this appointment, and the time belongs to us. You take all the time that you need. There is no one waiting."

"I have not been doing right. My husband used to drink pretty much, and I got the habit too. We went to taverns and associated with people we should not have been friendly with. Nothing morally wrong, you understand, just drinking, dirty stories, and using God's name in vain."

"Hmm." (*Wisely he waits, calmly staying out of the way.*)

"But my husband quit drinking about a year ago, and so did I. Since that time we have drunk occasionally on a night together. I know that isn't right, but it is nothing like it used to be."

"So that is what disturbs you?"

"No, not exactly. Do I have to mention names?"

"Not unless you want to. You tell it the way you want to."

"Well, it was a man. I won't mention his name because he has such a lovely wife, and I want to say in in the very beginning that we never did anything wrong, that is, morally wrong. The thing that worries me now is what might have happened."

"I understand." (*This is what she has come to talk about; he recognizes this and is permissive.*)

"I just like to see him and say 'good morning' to him. I know that sounds silly, but that is it. I would get into my car and drive downtown every morning just to see him and say 'good morning.' That is all we ever did, just pass the time of day."

"You feel that it was wrong for you to greet him like that?" (*This is asked for clarification and to draw her out further; it may be a little too aggressive.*)

"Yes, I do. I know that it was a wrong urge because I found out that he went to (a certain city) on certain days of the week."

"How did you find that out?" (*An unnecessary question—one of the few that he has asked.*)

"I know the company he represents, and I went to the company's local store to buy and asked if he were there. A salesman said that he was in (a certain city) at the main office on Tuesday and Wednesday of each week. That gave me an idea. I had never been away from home by myself, so I told my husband that I wanted to take a trip to (a certain city) for three days by myself as a vacation. He told me I could go, so I left on a one o'clock bus. When I got to the city I found that there was a convention meeting there. The large hotels were filled, so I got a room in a little hotel by the bus station. Then I went down to a tavern and drank a 'Manhattan.' A man and a woman started talking to me. I drank beer with them and after a while I told them why I was there; and then I was sorry that I did. I intended to call this man the next morning. I bought two Cokes and a pint of liquor and went to my room. I wanted to drink just enough to go to sleep. I asked the room clerk to wake me at 8:00 P.M. that night. I thought I would go to a tavern and have a high time. I fell asleep and the room clerk forgot to call me. I awakened when someone was fumbling with a door across the hall. I turned on the light and saw that it was one o'clock in the morning. I knew that I couldn't get

anything to eat at that hour, so I went back to bed."

I nodded my understanding. (*Well handled. He recognized that this was the heart of the matter, and he gets out of the way. This is "supportive listening."*)

She continued: "The next morning I decided to go back home. I ate breakfast and went to a ten-cent store and bought some things. When I got back to my hotel room, I found that a small case inside my suitcase, containing brushes and other things, was missing. I went to the manager and told him. He said that his employees were to be trusted but that I could talk to the maid. I told her not to come back into my room again, that I would make up my own bed.

"Then I decided to go back home. I went over to the bus station and found that I had time to get a bus at noon. When I got to the bus depot with my suitcase, I went into the rest room, took out the liquor bottle, and threw it in a wastepaper can. Then I got on the bus and came home. It was still light, so I stayed in the bus station until it got dark. I didn't want my neighbors to see me come home."

"Why didn't you want them to see you?" I asked. (*Good question.*)

"A guilty conscience—that is all. I told them I would be away three days, and there I was back already. I tried to call my husband to get me, but he wasn't home; so I took a taxi and went home."

"You didn't mention that you called the man while you were there?"

"I didn't. I changed my mind. I am glad I didn't. It all seems so silly to me now."

"Does your husband know anything about it?"

"No, not that I know of. It was the day after our twenty-fourth wedding anniversary that I wrote you the letter. I said to him that night, 'Honey, there is something that I should tell you.' But he said, 'I don't want to hear it. I have made mistakes too, and let's let bygones be bygones.' I didn't say anything after that."

"Then you and your husband get along all right?"

"Yes. He loves me and I love him. I'm just so sorry that I did this silly thing that I had to tell you about it." (*He might have asked why she thought she wanted to call him.*)

"Is there anything else that disturbs you?" (*This is a good way of letting her talk further if she wishes.*)

"No, not that I know of, except that I would like to have Communion. A minister once gave my mother Communion in her parlor, and I thought perhaps you could give me Communion now, and then when you have it in church I will come and take it there."

"If you feel satisfied now that you have unburdened your heart, we will go to the chapel and have Communion."

She replied that she felt relieved; so I took her to the chapel and celebrated Holy Communion with her. I noticed that there were tears in her eyes when it was over.

She arose and said, "I hardly know how to thank you."

"It isn't necessary to thank me. You need not feel obligated in any way."

"I am coming to church again. My husband is a Presbyterian, but I believe he will come with me."

"Then you are going to reinstate your membership?"

"I intend to."

"If you should want to talk with me again, please feel free to call and we will make an appointment. I would like to talk with you again soon."

"Thank you." And with that she left.

Pastor's Summary: There may be more to this distress than is apparent in this call, and then, again, this may be it. She feels thoroughly ashamed of her "silly" actions in going to the trouble she did just to greet this man. Her training and ideals prevented her from trying anything more drastic. I failed to find out if the man showed any interest in her, but from her conversation it seems that he did not. I failed to record that she has no children, but she spoke of a dog she prizes highly. This trip is the only time she has been away from the dog.

I believe that married life palled a little for her, and she received some satisfaction from seeing this man. The trip to another city was probably good for her. It made her realize how "silly" she was acting.

She was reared in a Christian home, and the fact that she and her husband were frequently attending taverns and not attending church was disturbing her. She could quote from the book that a minister had given her, indicating that she had been reading it lately.

Some may think I should have made another appointment. I did make it clear that she was welcome to come again.

MRS. WELCH was in church the Sunday following our interview. Her husband was not with her. After the service she paused long enough to hand me an envelope. She said it contained a little money that she had won on a horse race. She wished me to use it to buy a present for a needy child, and she expressed the conviction that she was not going to bet on horse races again.

Two weeks later, she and her husband expressed the desire to place their membership in our church. After a routine conversation with them, they were received into full membership. Now they attend regularly and seem to be happy.

Editor's Summary: This was an interesting call. It is one of those rare interviews that is reported in which everything goes like it is supposed to. There were few lost motions as the pastor got out of the way. Also he did not prolong the interview. Once it is completed he checks it by asking a general question and then goes on to the chapel to serve the penitent one Communion. Of course, we would like to know what was in the sermon that Mrs. Welch listened to the Sunday before coming to the pastor. Since she was a stranger it is a safe assumption that it was not the sermon but the pastor's attitude of friendliness and understanding that led her to believe he would be able to help her. Notice the degree of *permissiveness* on the pastor's part which runs throughout the interview. This minister is a disciplined pastor who has himself under good control.

Services for the Sick and Dying

By ARTHUR P. COLBOURN

Knowing what to say to the seriously sick parishioner is a real perplexity to many pastors. The minister of the First Congregational Church, Woodstock, Vt., indicates that certain eternal biblical passages are resources for a service for the dying parishioner.

THE wise pastor understands his people and senses their needs. His visits with the sick will take many forms, depending upon the circumstances of the particular visit and the person visited. Often they will consist simply of friendly expressions of human interest and sympathy. This article is directed, however, toward those occasions when devotional material is used.

Although the pastor of a nonliturgical church is not apt to limit himself to any one order for the visitation of the sick, he has a duty to have at his command sufficient devotional materials. Also he should have sufficient emotional and spiritual poise to use them well.

For the parishioners who are not seriously ill, the regular Sabbath services of the church provide a great reservoir of materials that are used all too seldom—the Psalms, scripture lessons, hymns, and sermon résumés. The use of these materials comes naturally to the pastor, and he needs only a minimum of preparation to use them on his calls. These materials keep the parishioner informed concerning the services and give him the feeling of sharing and participating in them. They also remind him that he is not forgotten, but is still in close fellowship and communion with the local church and the Church Universal.

On those Sundays when the Lord's Supper is observed in the church, it is a natural and fitting time to take the Communion to the shut-ins and the sick. This practice is especially appreciated by those who have been active in the life of the church but are now forced to remain at home because of ill health or infirmities of old age. Occasional embarrassment can be prevented by telephoning beforehand to see if the person is feeling well enough to desire the service, and to inform the members of the household so that they may be prepared to assist or participate.

When the pastor is ministering to the seriously ill or dying, he is faced with a more difficult task, both liturgically and emotionally.

Emotional control and poise in the presence of suffering and death tend to come only with experience—and may not even then. The young minister does not have the advantage of years of experience, and when he depends solely on the spur-of-the-moment inspiration, he constantly runs the risk of being ill-prepared and ill-poised. This is especially true of those days when he does not feel alert physically or mentally.

After years of experience and of steeping himself in the devotional classics, however, a minister may be prepared for almost any emergency in the sickroom. If so, he has a reservoir of liturgical materials that are second nature to him and readily come to his aid. If not, he has a duty to acquire adequate liturgical materials for sick visitation. He has no right to excite the ill because he does not have control of himself; to embarrass the patient by the use of inappropriate materials; or to bore and tire him by over-long ministrations. The patient should not be the victim of a minister's inadequacy or his unnecessary fumbling. Rather than harm a sick person, the minister should stay away.

On the other hand, when a parishioner is seriously ill or dying, the minister should not offer excuses as to why he should not be present. If he can do nothing for the patient, there are the sorrowing friends and family to whom he may be able to minister.

As the Protestant chaplain of an Army general hospital during World War II, I found that liturgical materials arranged for instant use were of great value. I had them written on blank pages in the back of my pocket New Testament, and their accessibility gave added confidence during some difficult emotional and spiritual experiences. Gradually, much of the material became almost second nature, and the book itself was rarely used, but it was always available.

The materials I have found most valuable are the great classical, objective, affirmative passages of the *King James Version* of the Bible. Passages that tell of the meaning of life and death, of the love, peace, mercy, and forgiveness of God have the advantage of warm, rich associations—especially since they are rendered in an idiom that has become familiar through centuries of usage. The best passages are those that have stood the test of hundreds of years of religious experience, and those by which men and women have lived and died throughout the generations. Their nature is essentially timeless, elemental, and universal; but they possess the most meaningful local and personal application. These are the passages that succeed in eliminating the subjectivism and self-consciousness which tend to haunt the extempore type of Protestant devotions.

Tbe best devotions for the sick are those that are said quietly, calmly, and confidently. The content of good devotions has application to the patient's needs and helps him feel that he is looking toward God and that God is looking toward him. [*Continued on next page*]

During the war I discovered that many Protestants will ask nothing of the minister—they have never been taught to do so. Those who did ask made many and various requests. One said, "Read me some of the promises of Jesus"; a Negro soldier wanted me to say with him the Twenty-third Psalm; a sergeant from the hills of New Hampshire asked for the One Hundred Twenty-first Psalm (*I will lift up mine eyes unto the hills . . .*); a corporal from Alabama wanted The Lord's Prayer; an ex-college student asked that I read Plato's account of the death of Socrates; and an Army captain dying on Christmas Eve wanted to hear once more the story of the Wise Men and the Shepherds.

Although most of the seriously ill Protestant soldiers made no request for formal, spiritual ministration, I usually asked them if they would care to have some scripture read or a prayer said. Most wounded soldiers wanted this ministry. If the soldier were already unconscious when I reached his bedside, I ordinarily used brief portions of the service which follows this article. This service gradually emerged over a period of four years of visiting the sick and dying.

The duration of the actual service with the seriously ill or dying was more often a matter of thirty to sixty seconds rather than a period of minutes. Usually it took the form of one or two sentences from scripture, a brief prayer, and a benediction; on numerous occasions just a benediction. The influence and appropriateness of the Aaronic Benediction can hardly be overemphasized.

ORDER FOR THE VISITATION OF THE SICK

(The following Service, or any part thereof, may be used at the discretion of the minister. In general, the service should be short. In case of serious illness, it should never last more than a few minutes. Some of the most meaningful services are a matter of seconds rather than minutes.)

SENTENCES FROM SCRIPTURE

(One or more may be used.)

The Lord is nigh unto all them that call upon him, to all that call upon him in truth. (Psalm 145:18)

God is our refuge and strength, a very present help in trouble. (Psalm 46:1)

Acquaint now thyself with him, and be at peace. . . (Job 22:21)

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. (Psalm 91:1)

PRAYER OF CONFESSION

(Occasions arise when a prayer of confession is desired by a person who is ill. The minister may say the prayer for the person or repeat the various parts of the prayer, followed by the one confessing his sins.)

Almighty Father, I confess that I have sinned against thee in thought, word, and deed.

I have not loved thee with all my heart and soul, with all my mind and strength; I have not loved my neighbor as myself.

I am truly sorry for the wrong I have done, and for the good I have left undone.

Have mercy upon me; forgive me all that is past; and grant that I may hereafter serve thee in newness of life; through Jesus Christ my Lord. Amen.—(Adapted)

WORDS OF ASSURANCE

(One or more may be used.)

The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. (Psalm 34:18)

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him. (Psalm 103:8, 10-13)

Whosoever therefore shall confess me before men (saith the Lord), *him will I confess also before my Father which is in heaven.* (Matthew 10:32)

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (I John 1:9)

He satisfieth the longing soul, and filleth the hungry soul with goodness. (Psalm 107:9)

SELECTIONS FROM SCRIPTURE

(One or more passages may be used at the discretion of the minister. Only familiar, affirmative, witnessing passages should be used.)

Some suggested passages: Psalm 23; Psalm 121; Romans 8:35, 37-39; I Corinthians 13; Ephesians 3:14-21; Ephesians 6:10-17; John 15:9-15.

PRAYERS

(If an extempore prayer is not used, one or more of the following may be used at the discretion of the minister.)

O God, our refuge and strength, a very present help in trouble: We ask thy blessing upon this thy servant.

Endow *him* with the comfort of thy love, and the light of thy way.

In any perplexity grant *him* thy counsel, in any danger thy protection, and in any sorrow thy peace.

Look upon *him* with the eyes of thy mercy, comfort *him* with a sense of thy goodness, and give *him* patience under *his* affliction; through Jesus Christ our Lord. Amen. (Source Unknown)

Let the words of *his* mouth, and the meditations of *his* heart, be acceptable in thy sight, O Lord, our strength, and our redeemer. Amen. (Psalm 19:14, adapted)

O Lord, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* in all danger, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. Amen. (The Book of Common Prayer, adapted)

O God, the strength of the weak and the comfort of

sufferers; mercifully accept our prayers, and grant to thy servant the help of thy power, that *his* sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. Amen. (The Book of Common Prayer)

COMMENDATION and BENEDICTION (Aspect of Blessing and Peace)

(One or more of the following may be used, including the benediction.)

The eternal God is thy refuge, and underneath are the everlasting arms. (Deuteronomy 33:27)

My presence shall go with thee (saith the Lord), *and I will give thee rest.* (Exodus 33:14)

I will not fail thee, nor forsake thee. (Joshua 1:5)

I will go with thee all the way, saith the Lord. I will go with thee all the way. (Source Unknown)

Peace be unto thee. (Judges 6:23)

And the peace of God, which passeth all understanding . . . keep your heart and mind through Christ Jesus. (Philippians 4:7, adapted)

The Lord bless thee and keep thee:

The Lord make his face to shine upon thee, and be gracious unto thee:

The Lord lift up his countenance upon thee, and give thee peace. Amen. (Numbers 6:24-26)

WHEN THE SOUL HAS DEPARTED

(The following service, or any part thereof, may be used at the discretion of the minister.)

SENTENCES FROM SCRIPTURE

(One or more may be used.)

The eternal God is thy refuge, and underneath are the everlasting arms. (Deuteronomy 33:27)

. . . so he giveth his beloved sleep. (Psalm 127:2)

Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord. (Matthew 25:21)

Return unto thy rest. . . (Psalm 116:7)

The souls of the righteous are in the hand of God, and there . . . they are at peace. (Wisdom of Solomon 3:1, adapted)

Precious in the sight of the Lord is the death of his saints. (Psalm 116:15)

PRAYERS

Commendatory Prayer

(One of the following.)

Into thy hands, O merciful Lord, we commend the soul of thy servant, now departed.

Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming.

Receive *him* into the arms of thy mercy, into the blessed rest of everlasting peace, and into the glorious company of the saints of light. Amen. (The Book of Common Prayer, adapted)

Father, into thy hands we commend the soul of thy servant, now departed. Receive *him* into the arms of thy mercy, and give *him* an inheritance with thy saints of light. Amen. (Adapted)

Father, into thy hands we commend the soul of thy servant, now departed. Receive *him* into the joy of thy presence, and into the glorious fellowship of thy saints of light. Amen. (Adapted)

Into thy hands, O merciful Lord, we commend the soul of thy servant, now departed.

Remember *him*, O Lord, according to the favor which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, *he* may go from strength to strength. Amen. (The Book of Common Prayer, adapted)

Prayer for Those Who Remain

(If others are present, one of the following prayers may be used.)

O merciful Father, we beseech thy blessing upon us who continue the pilgrimage of this life.

Comfort us with thy peace, which this world can neither give nor take away;

And sustain us with thy grace, that thinking thy thoughts after thee, we may practice thy presence; through Jesus Christ our Lord. Amen. (A. P. C.)

Most merciful Father, who hast now taken unto thyself the soul of thy servant: Grant to us who are still in our pilgrimage, and who walk as yet by faith, that, having served thee with constancy throughout our lives, we may then be joined with thy blessed saints; through Jesus Christ our Lord. Amen. (The Book of Common Prayer, adapted)

Commendation and Benediction (The Aspect of Finality, Blessing, Peace)

(One or more of the following, always ending with the benediction.)

My presence shall go with thee (saith the Lord), *and I will give thee rest.* (Exodus 33:14)

Let us labor therefore to enter into that rest . . . (Hebrews 4:11)

Now the Lord of peace give you peace. . . . The Lord be with you all. (II Thessalonians 3:16)

(On some occasions, following a death, it may seem more fitting to use only the benediction.)

Unto God's gracious mercy and protection we commit you.

The Lord bless you, and keep you:

The Lord make his face to shine upon you, and be gracious unto you:

The Lord lift up the light of his countenance upon you, and give you peace, both now and evermore. Amen.

Reprints of "Services for the Sick and Dying" are available free to pastors on request. They are in pamphlet form, small enough to be inserted in most New Testaments. Write for a copy to: Editor, THE PASTOR, 810 Broadway, Nashville 2, Tenn.

Redeeming the Pastoral Call

By A PASTOR

This article is followed by comments of the editor of Pastoral Work. Here we see a sharp clash of opinion. We believe such differences should be shared with our readers; for they represent relative points of view and reveal the gaps in our thinking and experience with regard to pastoral work. The author, a Methodist pastor, writes anonymously at our suggestion.

DEAN SPERRY of Harvard once passed on to his students some advice given him by his mother, who was herself a pastor's wife. Mrs. Sperry told her son: "During the course of your pastorate in a community, you may be called into your parishioners' homes to console them in death, unite them in marriage, or rejoice with them over a newborn child. When you go, go not as a stranger." To prevent this possibility, Willard Sperry called on every family in his parish twice a year, spring and fall; and he recommended the procedure to other pastors.

George Parsons remembered this advice and sought to carry out the plan faithfully. It was a sunny, September day as he started around his parish for the second time. His first stop was at the home of Helen Miner. Mrs. Miner ushered "the Reverend" into the living room and proceeded to inform him of all the work she had done that morning.

The minister rose to go after twenty minutes of it. "They say a woman's work is never done," he said.

"Must you go so soon," Mrs. Miner protested mildly; for she would have been glad to talk the rest of the afternoon about the trouble she had waxing the kitchen floor.

"I must go," explained Parsons. "I have several other calls to make." He made his way out the front door.

The next call was on old Mrs. Weldon. She really wasn't old, she just seemed so; at least she was not strong enough to hold up her end of a conversation. Parsons hated to call on her for just that reason. He never worked harder than the ten minutes spent in pushing the conversation around her parlor. She was an interested spectator but she never lent a hand to keep it moving. The conversation always began with the minister referring to the weather conditions that day.

"Nice weather we're having," he began.

"Indeed, it is lovely," Mrs. Weldon agreed.

"Rather hot in the sun though," Parsons went on.

"Yes, it is," she agreed.

"I suppose we'd better enjoy it while we can; the snow will be here soon."

"That's right."

"Hasn't it been a dry summer?"

"Yes," said the parishioner.

Parsons noticed that her responses were getting briefer all the time. Her next reply would probably be a nod of the head. "Did you have any luck with your garden?" he asked.

Mrs. Weldon nodded her head.

After fifteen minutes the minister excused himself and left. Feeling the need of a rest, he decided to call where a rest would be possible. He drove over to Tom Crane's. Tom was retired—from what no one was quite sure. He had been to Alaska once and needed only the flimsiest of excuses to relate his experiences. He could tell a story well, however, and that helped.

Crane was glad to see "Parson Parsons" as he always called his pastor. When both were seated the adventurer lighted his pipe and in a few puffs was on his way to Alaska. "You know, parson," he said, "I might have been a rich man if I'd stayed in Alaska another year. Curly Sanders who went up with me stayed longer than I did and . . ."

That night the pastor had some long thoughts about calling. He mused somewhat ruefully that in his three years at seminary no professor had ever given specific instruction in the technique of pastoral visitation. Perhaps it was something you had to work out for yourself like sermon preparation; still it would have been nice to have been given some hints. But that was past.

As he ruminated on the subject, Parsons could only conclude that his present pastoral calling was futile, an abomination unto the Lord. It was good to get into his parishioners' homes twice a year, but for all the good his visits accomplished he might as well have stayed home. His visits were no more spiritual than those of a door-to-door salesman; for when the minister left, all that remained of his call was the memory which, for the life of him, he couldn't believe lasted more than a day at best, unless he happened to have traced in mud on his feet.

Out of his evening reverie Parsons came to one practical conclusion: He was going to leave some tangible evidence of his call in every home he visited. In the following months he religiously executed this resolution. He never went into a home without an *Upper Room*, or a church bulletin, or a missionary leaflet in his hand. This literature he laid on a table or anything handy, and in the course of his call or on leaving he would call attention to it. Sometimes he would take a back issue of a Christian magazine, remarking that he thought the parishioner might be interested in the contents, or calling attention to some particular article. He found that officials in his church who subscribed to these magazines were glad to turn them over to him for this purpose. By this method he was able to introduce his people to church literature as well as leave a visible reminder of his call.

As his experience grew, the pastor learned to take command of the conversation and give it a religious direction. He discovered that by asking leading questions he could center the conversation in the thought of the church. "Do your children enjoy Sunday school?" "Was your husband ever active in church work?" "Were your children baptized as infants?" "Did you ever think of teaching a Sunday school class?" "How do you think the church could improve its ministry to the community?" Questions like these helped Parson keep his pastoral visits from degenerating into meteorological discussions or chronological narrations of a housewife's chores.

The matter of prayer on a pastoral call was a touchy one. For a long time Parsons left it strictly alone, praying only on request, which was very seldom. Finally, however, he reached the conclusion that his hesitancy in prayer was his own personal reluctance and embarrassment. He knew, too, that in some of the homes he visited no prayer

would ever be heard if he did not pray. Therefore, the minister prayed more often, practically always with the sick and infirm. He decided as someone had before him that he would "prefer to be known as a minister who prayed rather than one who didn't."

In the home he would open his little service of worship by asking permission to read a selection from the *Upper Room* or one of the scriptural selections from *The Book of Worship*. He would conclude with a brief prayer, the Lord's Prayer, and a benediction. Always, Parsons had the feeling that the reading and prayer were appreciated. Praying regularly with the sick, he gradually educated them to the point where they did not think they were dying when he suggested it.

Word filtering back to the pastor from the parish indicated that his practice met with approval. One shut-in told a friend who relayed it to the minister that Parsons was the first minister who had ever read the Bible to her, which sounded incredible. Another shut-in told him his reading the Bible made his visit a real pastoral call. "If the minister comes and doesn't read the Bible and pray," she explained, "it is just as though any other friend had come." A man and wife who went through a serious hospital experience were profuse in their praise: "This is the first time in forty years we have really been ministered to in time of sickness," they said. Although Parsons took all these comments with a grain of salt, he felt they did indicate a true yearning for spiritual ministration, and he was encouraged to continue his practices.

He found also that people confined to their beds at home or in the hospital were eager to be loaned reading matter, since they could do little else than read. Consequently, he took those who were sick volumes from his library. Especially well received were Fosdick's sermons and the small Hazen books on religion. (The Hazen Books are: *Christianity—and Our World* by John C. Bennett; *Jesus* by Mary Ely Lyman; *God* by Walter M. Horton; *Religious Living* by Georgia Harkness; *Toward a World Christian Fellowship* by Kenneth S. Latourette; *Prayer and Worship* by Douglas Steere; *The Church* by George Stewart; *Christians in an Unchristian Society* by Ernest F. Tittle; *What Is Man?* by Robert L. Calhoun; *Christian Faith and Democracy* by Gregory Vlastos; *The Bible* by Walter R. Bowie; and *Reality and Religion* by Henry P. Van Dusen.)

Once, one of his shut-ins expressed the desire to see his little daughter, so Parsons occasionally took her with him on his calls to the old and infirm. How the elderly women did enjoy her. For many it was the first little child they had had in their homes for a long time. On these days the minister would read an appropriate scripture passage about Jesus blessing the little children.

Learning that his shut-ins liked good music, the minister persuaded a businessman in his congregation to buy a portable electric record player and provide him with some funds for a small record library. In this library Parsons has Albert Schweitzer's recording of César Franck's "Choral Prelude No. 1," songs by Marian Anderson, Negro spirituals by Roland Hayes and Paul Robeson, hymns by John Charles Thomas, choral selections from *The Messiah,* and some of Stokowski's orchestral transcriptions of Bach's music.

The pastor found it possible to bring a spiritual message through music. Playing Schweitzer was an opportunity to share the story of this great man's life; the Negro artists opened up the subject of race relations by indirection; *The Messiah* allowed the telling of its composition; and Bach's life is one of especial appeal to a sufferer because he suffered so much himself, though always victoriously.

At the moment Parsons is toying with the idea of using 2 by 2-inch slides for his shut-ins. A member of his church has a projector which he would gladly loan the minister, and some slides can be rented for $1.50 from The Methodist Publishing House. With planning, these slides could be rented for use in conjunction with a young people's meeting or Woman's Society. Parsons has not solved all the problems connected with his parish visiting but he does feel he is moving in the right direction toward redeeming the pastoral call.

Editor's Comments: This is the kind of article that makes one shudder who is grounded in what we are coming to call the *new pastoral care.* But I have asked our editor to print it as I believe it will be stimulating to our readers; and the writer has agreed that I should write a few critical summary comments.

I realize that many graduates of leading seminaries have had to learn how to carry on their pastoral work just as this man did; but to go into it as blindly and to be as naïve as he is seems inexcusable in the light of so much that has been written. The simple understanding of the importance of "small talk" (so-called) about the weather, about a trip a parishioner once made, about children and the difficulty of raising them, is one of the elementary lessons our students of pastoral care learn.

So far as the above article is concerned our minister never did learn it. Instead of coming to understand the simple needs of his people and what makes up their world, their petty annoyances, their little interests and concerns, he blocks himself away from them through carrying them magazines and books from his library, books which he might understand but which it is doubtful if they could. The bibliography which he lists does not contain a single title of what we call the *pastoral aid* type of book and pamphlet, except the *Upper Room,* which is not written especially for the sick or the shut-in.

The minister struggles with the question of whether he should pray or not. Again, this is a subject he should have come to understand while in seminary, even though he had very little instruction in the pastoral ministry. While it is true that only twelve of all the theological seminaries in America now have well-established departments of pastoral care conducted by instructors who are trained and grounded in the new pastoral care point of view, almost all have instructors who are using the books and articles that have been written in this field during the past fifteen years.

This type of article renews my conviction that in our preparation of the clergy for serving the church and Christ through preaching, through religious education, and through the pastoral task, we are at the place where the medical profession was when internship was introduced, some seventy years ago. Since that time medicine has made its great advances. Before that time the young doctor studied a few books, listened to his professors expound upon their favorite themes, wrote a few examinations on material with limited relationship to, and which gave him little practical help in, his understanding of sick people, and went out to learn his task through trial and error: exactly the way our writer describes himself as having learned pastoral work. There is no question of his sincerity, and at least he tried. We commend him for that, and pray for an open mind that we may somehow overcome the deadening inertia that has permitted us to fail to train our clergymen—who have the tasks of caring for souls—as well as we train our veterinaries.—***R. L. D.***

preview of methodism

Lay Activities

Materials for the observance of Laymen's Day (Feb. 26) are going out from the Chicago office of the Board of Lay Activities during January to all district superintendents, pastors, and lay leaders. The theme this year is "A Layman's Faith," tying in with the emphasis on faith in the Advance. Frank D. Slutz of Dayton, Ohio, has prepared the booklet in which material for Laymen's Day speakers is to be found.

Stewardship Promotional Conferences. Under leaders of the Department of Stewardship, of which E. Lamont Geissinger is associate secretary in charge, the Board of Lay Activities is in the process of projecting for this spring a series of regional stewardship promotional conferences that will run through the remainder of the quadrennium. The conferences will concentrate on preparation of lay leaders to carry to all local churches—through subdistrict stewardship conferences immediately following the regional conferences—the achievement of specific stewardship goals in all local churches.

Representatives of all Methodist boards and agencies interested and involved in the work are being invited to participate.

The scheduling of these area-wide stewardship promotional conferences is now being made, so that church leaders desiring an early date for the conference in their area should get in touch with the Board of Lay Activities soon. Write to E. Lamont Geissinger, 740 Rush St., Chicago 11, Ill.

FEBRUARY WORLD SERVICE

"Protecting the Ministry" is the title of the Fourth Sunday World Service leaflet that will be supplied free to all pastors for distribution to their church members during next month. The leaflet, in two colors, is designed to fit a number 6¾ envelope.

It tells briefly about the manner in which pensions are administered by the church on behalf of the retired minister and his wife. "In recent years," says the leaflet, "The Methodist Church has become more keenly conscious than ever before that it owes a tremendous debt to its retired ministers and their wives for the self-sacrificing work they joyously accomplished during their active ministry."

The leaflets are mailed from the Service Department of The Methodist Church, 740 Rush St., Chicago 11, Ill.

"Missions" in Print

Persons who wonder whether the church school literature emphasizes missions will have a good answer in the January periodicals in which lessons are devoted almost entirely to the annual missionary theme, according to an Editorial Division spokesman.

For 1950 the country selected for special study is Japan. Units scheduled include "Christian Home Life in Japan" (*Primary Class*); "The Christian Church at Work in Japan" (*Junior Quarterly*); "Off to Japan" (*Lessons for Intermediates*); "I Was Born in Tokyo" (*Highroad*); "Taking the Good News to Others" (*Bible Lessons for Youth*); "Christian Leaders at Work in Japan" (additional sessions for juniors in *Child Guidance*); "Evenings in Japan" (*Intermediate Fellowship, Evening Meetings*); "Being Good Neighbors" (*Christian Home*); "Christ for All of Japan" (*Adult Student*).

An extensive list of films and records available for use with these courses is given in the current issue of *Forecast.*

OVERSEAS RELIEF PLANS

The Methodist Committee for Overseas Relief is continuing to push offers for resettlement of displaced persons during the first quarter of 1950. Every Methodist church feeling an obligation in this particular program should get in touch with the Committee in order to learn what it can do. Write to M. C. O. R., 150 Fifth Ave., New York 11, N. Y.

During March 5 to 12, M. C. O. R. will participate in the Week of Dedication under the Advance. The One Great Hour of Sharing is an integral part of the Advance program.

LYCOMING COLLEGE

A $225,000 building program designed to round out the facilities at Lycoming College, Williamsport, Pennsylvania, was recently approved by the board of directors of the college.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible—Ed.

Jan. 1-8—Universal Week of Prayer.

Jan. 3-4—Curriculum Committee of the Board of Education meets in Nashville, Tenn.

Jan. 6—Epiphany. Emphasized by Woman's Societies as day for dedicating personal service and self to the church.

Jan. 10-13— Training Conference for members of annual conference Town and Country commissions, Oklahoma City, Okla.

Jan. 11-12—Annual Meeting of the National Association of Schools and Colleges of The Methodist Church, Netherland Plaza Hotel, Cincinnati, Ohio. Goodrich C. White, Emory University, president.

Jan. 16-20—Ministers' Week at Emory University. Speakers: Clovis G. Chappel, Bishop Richard C. Raines.

Jan 19-22—South Florida Annual Conference. Stewart Memorial, Daytona Beach, Fla. Bishop Bowen. Host, Rogers P. Fair, 330 Spruce St., Daytona Beach, Fla.

Jan. 20—Executive Committee of the Commission on World Service and Finance meets in Nashville, Tenn.

Jan. 31-Feb. 2—Iowa Pastors' School, Hotel Savory, Des Moines, Iowa.

Feb. 6-10—Ministers' Week, Southern Methodist University, Dallas, Tex.

Feb. 12—Race Relations Sunday.

Feb. 12-15—International Council of Religious Education meets in Columbus, Ohio.

Feb. 13-18—Colorado Pastors' School, Iliff School of Theology, Denver, Colo.

Feb. 17—Executive Committee of The Radio and Film Commission meets in Chicago, Ill.

Feb. 19—Day of Prayer for Students, sponsored by the World's Student Christian Federation.

Feb. 23-24—Annual Meeting of the Methodist Committe for Overseas Relief, Washington, D. C.

Feb. 24—World Day of Prayer.

Feb. 26—Laymen's Day.

Feb. 28—Annual Meeting of the Board of Hospitals and Homes, Congress Hotel, Chicago, Ill. Preceded by committee meetings on February 27.

Mar. 1-3—National Association of Methodist Hospitals and Homes annual convention, Congress Hotel, Chicago, Ill.

Mar. 5-12—Week of Dedication in the Advance for Christ and His Church.

Woman's Division

United Nations Seminar. A specialized leadership training seminar is scheduled for February 13-17 in New York City and Lake Success. It will be for men, women, and youths who plan to teach courses, conduct workshops, or lead discussions related to the United Nations and international affairs.

Quadrennial Assembly. The 1950 Quadrennial Assembly of Methodist Women will be held in Cleveland, Ohio, April 18-21. Theme of the Assembly program will be "Christian Faith for a World in Revolution."

Some key speakers for plenary sessions have been announced as Dean Harold A. Bosley of Duke Divinity School, Bishop G. Bromley Oxnam, Bishop Arthur J. Moore, Mildred McAfee Horton, vice-president of the Federal Council of Churches, and President Benjamin E. Mays of Morehouse College in Atlanta, Georgia.

In preparation, local groups across the country are called up to give attention to the topics to be discussed at the Assembly. The current issue of *The Methodist Woman* has two pages of special suggestions for programs and discussions.

A Service of Worship to be used on a world-wide basis as the Assembly opens will be mailed to all local Woman's Societies.

Special U. N. Seminar. A general seminar arranged especially for women who attend the Quadrennial Assembly is scheduled for April 24-26 in New York City and Lake Success.

Washington Churchmen's Seminars. These are projects in citizenship education initiated jointly by the Legislative Committee of the Council for Social action of the Congregational Christian Churches, the Council on Christian Social Progress of the Northern Baptist Convention, the Division of Social Education and Action of the Presbyterian Church (U.S.A.), the Woman's Division of the Methodist Board of Missions and Church Extension, and the United Council of Church women.

First of these seminars was held in April, 1945. The 1950 schedule is as follows: Feb. 7-10, General Seminar; March 7-10, Rural Seminar; April 18-21, General Seminar; May 9-12, Graduate Seminar.

MATERIALS AVAILABLE FOR EVERY MEMBER CANVASS

A series of materials for conducting the every member canvass in the local church has recently been released by the World Service Agencies.

The materials have been offered to district superintendents in quantities as needed to be sampled by pastors at quarterly conferences and other meetings. They are designed to aid pastors in securing support for the local church budget and benevolences.

To obtain these materials at no cost, write to the Service Department, 740 Rush St., Chicago 11, Ill.

Vocational Guidance

The new booklet, *1950 Methodist Service Projects,* is now available for distribution.

This is an annual publication of the Interboard Committee on Christian Vocations, a 62-page booklet listing vocational service openings throughout boards and commissions of The Methodist Church. Grouped in the relationship which the service sustains to the church, the booklet lists short-term service, the ministry, Christian education, home mission service, overseas mission service, and hospitals and homes.

The publication tries to capture the interest of young persons through a two-page Interest Index, a feature of the new *Methodist Service Projects.* The Interest Index indicates that there are at least 72 distinct functional vocational interests; page numbers are given showing places in the booklet where information on the various vocational interests can be found.

Copies of *1950 Methodist Service Projects* should be placed in the hands of all young persons considering vocations, and should be provided for vocational counselors, high school, college, and public libraries.

A free copy of *1950 Methodist Service Projects* will be mailed to all pastors and administrators of The Methodist Church. However, a new policy, adopted by the Interboard Committee in order to make the booklet available to a larger group and to permit printing of more copies, calls for payment for quantity orders. Additional copies can be obtained at 10 cents per copy. For copies, or additional information, write to the Interboard Committee on Christian Vocations, P. O. Box 871, Nashville 2, Tenn.

COLLEGE OF THE PACIFIC

To provide facilities for a growing program of training for Christian service vocations, the College of the Pacific, Stockton, California, recently began construction of Sears Hall. It will be a $50,000 extension of housing for the department of religious education and the Christian Community Administration project.

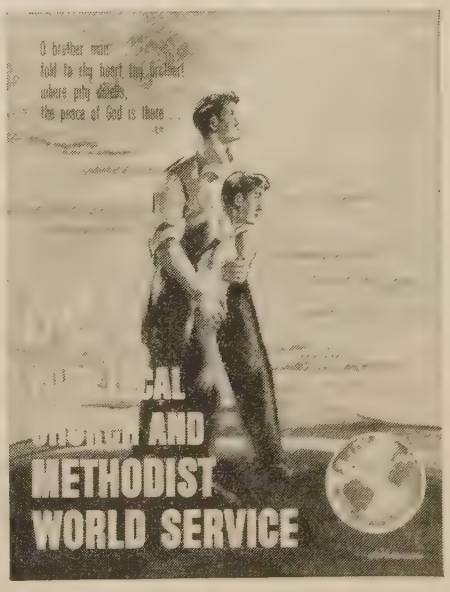
This work activates the initial gift of $30,000 of Osro Sears, Bakersfield, California, announced last year. Sears Hall will be a two-story wing on the North elevation of the Morris Chapel building.

AUDIO-VISUAL RESOURCES LISTED IN *FORECAST*

The current issue of *Forecast,* quarterly paper to help local churches use effectively the Methodist church school literature, contains a special section listing audio-visual resources for use in the Methodist curriculum during January, February, and March.

All materials listed have been either reviewed by the Board of Education's Evaluation Committee or listed on the basis of other reliable evaluation. The staff Evaluation Committee includes Christian education workers experienced with the different age groups and with a wide background of experiences in teaching, counseling, preaching, and directing religious activities.

Order all materials listed in *Forecast* from The Methodist Publishing House serving your territory.



This poster, 18½ by 24 inches in size, lithographed in full color, is one of the items in the series of Every Member Canvass materials now being furnished to local churches by Methodist World Service agencies, 740 Rush St., Chicago 11, Illinois

The Fountain

THE PLACE OF REASON

It is not the fact that we are endowed with reason, but the use to which we put it, which sets us in hostility to God. Hence even in the act of faith the reason is not ignored or set aside, but it is claimed for God.

—Emil Brunner, in *Revelation and Reason*
(Westminster Press)

SALVATION UNAWARES

A man whose persistent search after God is rewarded by an experience of essential and climatic worship may be saved unawares, since in coming into the presence of the real God he has ceased to be interested in whether he is saved or not. Such a man will not care to know that he is saved; indeed he may never know. It is not the anxious soul that is saved, for anxiety is one of the first stages of mortal sin. And the soul that is certain of its salvation is assuredly not the saved soul, but rather a soul so encased in the placid armor of its own goodness that the spirit of God cannot penetrate its concluded and brittle self.

—Roger Hazelton, in *The God We Worship*
(Macmillan Co.)

FREEDOM AND GRACE

. . . I experience that I cannot do good even if I want to. I experience that if I do good, I do not do so out of my own power—I undergo it as an act of grace. These are the realities that lead beyond the idea of freedom. But they cannot be put into words unless the idea of freedom has first been presupposed.

—C. F. von Weizäcker, in *The History of Nature*
(University of Chicago Press)

LAST REFUGE

Pragmatism is the last refuge of a skeptical mind. For three centuries, lost men have tried to convince themselves that they are not lost; or, that they know what they know. They have failed. Pragmatism is the lost man's attempt to save face. The face may be saved, but the man is still lost.

—Joseph Haroutunian, in *Lust for Power*
(Charles Scribner's Sons)

BROTHERS FOREVER

There are no *ordinary* people. You have never talked to a mere mortal. Nations, cultures, arts, civilization—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendours. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously—no flippancy, no superiority, no presumption. And our charity must be a real and costly love, with deep feelings for the sins in spite of which we love the sinner—no mere tolerance or indulgence which parodies love as flippancy parodies merriment.

—C. S. Lewis, in *The Weight of Glory*
(Macmillan Co.)

WHEN MAN WEARS THE CROWN

The Catholic Christian faith, as found in the Apostles' Creed, has become incredible to the common man as well as to the philosopher and poet. Today men doubt or deny it as readily as their forebears believed it. What was, in spite of all the mystery in it, reasonable, has now become unreasonable. What was rational or suprarational, has now become contradictory to reason. There are modernized versions of the faith, and very good arguments in support of them. The older versions themselves have their competent champions and good minds which still believe them. Nevertheless, the common man has become a confirmed and practical agnostic. Even though he may go to church and profess to believe its doctrine, he is possessed of a strong and persistent suspicion that the whole thing may be untrue. Certainly, in his daily life, whether he be a shopkeeper or a statesman, he arranges his affairs as well as he can without the benefit of his professed religion. He acts as an unbeliever, which is to say, in fact, he is one.

—Joseph Haroutunian, in *Lust for Power*
(Charles Scribner's Sons)

JESUS' RELEVANT ETHIC

Christianity is not a code of laws, yet it furnishes a standard of measurement by means of which every detailed choice of life may be gauged. In the first century and in the twentieth, the individual Christian must determine his own course of action in the light of the spirit and teaching of Jesus. He gave Peter, James and John no definite program or mechanism by which they could overcome slavery, idolatry, licentiousness and militarism, and he gives the Christian of today no scheme of overcoming militarism and oppression. It is by lives lived in the spirit of human brotherhood and worship toward God that he seeks to overcome slavery and idolatry, and it is by lives of aggressive good-will and love at all times and under all circumstances that he seeks to overcome militarism and oppression.

—Kirby Page, in *The Sword or The Cross*
(The Christian Century Press)

REMOTE CONTROL

. . . Underground resistance is familiar in connection with programs of church work which are planned in offices remote from actual congregations and must be "sold" to the people as a manufacturer might attempt to do with high-pressure methods. The entire program of church work, designed to increase efficiency, then tends to become mere propaganda. The Christian society becomes a place where one can exhibit that quiet hostility which consists in refraining from action in matters where he has no voice. But in so doing he is left open to the charge of disloyalty, and may be soundly browbeaten by his leaders for his indifference; and made to feel guilty for what essentially is another man's sin.

—Lewis J. Sherrill, in *Guilt and Redemption*
(John Knox Press)

FAITH AND THE INTELLECT

Faith seeking understanding—this is the Christian strategy for intellectual renewal. God has not called us to wage bitter war against the contemporary mind, but to share its agony and make it our own. In the presence of such a call it is tempting to go back into the catacombs, where faith can be refined and purified without the constant threat of secularism. It may even be possible that in a catacomb Christianity will be all that is left to us in the future. But for the moment, while life and light are yet given us, our place is not in underground caverns but at the crossroads of the world, where faith calls out to understanding and understanding confronts the claims of faith. And as we assume this difficult, demanding place we may perhaps discover with those of long ago that as we strive to comprehend the deep things of our faith, faith as it were comes out to meet us, for it seeks an understanding of itself.

—Roger Hazelton, in *Renewing the Mind* (Macmillan Co.)

THE RELIGION WE DESERVE

Religion, says Whitehead, is not always a good thing; it is sometimes a very bad thing. Several crank religions have been preached in our day. The Catholic Church discourages them successfully; in America they flourish like a green bay tree. It is rash to prophesy. A nation gets the religion which it deserves; a decadent civilization will have a decadent religion.

—W. R. Inge, in *Mysticism in Religion* (University of Chicago Press)

NEW LIFE

A few years ago the communists purchased a Protestant city church which, because of lack of funds, was unable to carry on in the heart of a cosmopolitan district. They got it for ten thousand dollars cash and invested another twenty thousand dollars in enlarging and renovating the property. When they reopened the church the building was crowded to capacity in a Sunday morning service, dedicated to a study of the principles of communism and atheism, which lasted from 9:00 A.M. to 12:00 noon. When the services were over each member took away a package of literature for distribution during the following week.

Who ever heard of a Sunday morning Protestant service lasting that long? One hour for one service on Sunday is the time allotted by Protestants; the sermon should not exceed twenty minutes in length nor should it contain anything that will disturb the elect. After that, a good Sunday dinner and, "a sleep and a forgetting."

—D. R. Sharpe, in *Call to Christian Action* (Harper & Bros.)

UNIVERSAL DESIGN

Imagine an entirely erratic universe—if you can. Think of a world where you might wake up tomorrow morning to find that it was the week before last; or that the law of gravitation had been unaccountably reversed, so that everything that was not fastened down was rising into the air; or that the sun had suddenly increased in bulk a thousandfold, or diminished to the size of the moon—in which case, of course, no human being would exist very long to witness the fact. But even wild illustrations like these miss the mark, for if such amazing changes came to pass, the mind of man, if man still existed, would instantly set to work to speculate on the reason and the cause of such phenomena. It would always be assumed by the human intellect that there *was* a reason and a cause: in other words, that the universe, however strangely it might be behaving, was still somehow a rational and purposive scheme.

—Henry Bett, in *The Reality of the Religious Life* (Macmillan Co.)

MAN RE-CREATED

Not the doing of a deed is the decisive thing, for that may differ in different cases, but the man who does it. He stands always before God, before the coming God! The message of the Kingdom makes him no better, morally, but it lays hold on his entire being and changes him. And what he says or does then is said or done with his eyes upon the Kingdom. "A tree is known by its fruit," a man by his bearing before God. This is why Jesus turns more than once to the "publicans and sinners," because they know their own lack before God and make no claims. Their sins are not really denied or regarded as negligible; but they need not be a barrier between man and God. God must be taken more seriously than all that.

—Martin Dibelius, in *Jesus* (Westminster Press)

AH, HUMANITARIANISM

Truly, a marvelous thing has happened. Even the lovers of mankind no longer care about men and women. Heaven knows, everybody is humanitarian. Everybody is working for peace and prosperity. Statesmen, preachers, professors, capitalists, communists, socialists; farmers, workers, industrialists; idealists, realists, and pragmatists: they all are working for the benefit of mankind, not only for the present but also for a prolonged and dim future. They all seek freedom and justice for all men. They are working hard for the elimination of pain and drudgery and toward the pleasure of the greatest number. But, their indiscriminate concern for persons and things, their willingness to sacrifice people for the sake of abstractions, their strange failures to accomplish the good they propose, the surprising ways in which they seek peace but multiply trouble,—these things more than indicate that they themselves are the victims of the fragmentation of man which is playing havoc with the peoples of our time. Hence they continue to fail, and our latter end is worse than the former. The repudiation of personal existence and the miseries of men go together, and it is absurd to expect a blessed life while we nullify the human being who is the only possible bearer of it.

—Joseph Haroutunian, in *Lust for Power* (Charles Scribner's Sons)

THE PIOUS MAN

For the nature which is pious is also kindly, and the same person will exhibit both qualities, holiness to God and justice to men.

—Philo Judaeus

Browsing Through Recent Fiction

A Review by GERALD KENNEDY

There has been much to do in recent years concerning the theory of fiction for fiction's sake. The idea was that some writing ought to have a purpose, but that fiction should be purposeless. The proponents of this view assumed that when a man tells a story he need have no purpose or reason or aim for the writing. This, it seems to me, is nonsense.

Nothing that a man does is purposeless. He may not know how to define it, or he may be unwilling to confess the real motive, but he acts because he has something in mind. The novelist is no exception. Perhaps he writes to put over a particular idea or philosophy. He may want to make some money. He may desire the prestige that comes to a successful writer. The purpose may be revelation or entertainment. But it is always there.

The reason so much modern fiction has been regarded with a critical, disapproving eye by religious persons is that its purposes are cheap and degrading. This is not to say that we shall approve a poorly written book simply because it tells a moral tale. Bad writing is bad writing, even when it appears in Sunday school literature, and because it debauches the literary taste, it is immoral. But even when a writer has technical skill, he also must have a good reason for writing. With this in the background, I glance briefly at some recent novels.

CHRISTIE, *Inherit the Night.* High in the Andes Mountains there is a little village called San Cobar, where innocency and happiness dwell in a Garden-of-Eden purity. No one ever comes to the village, for hardly anyone knows of its existence. One drunken derelict visited it once years ago, and he lives in the village at the foot of the mountains, dimly and fearfully remembering the terrible route he had traveled. But Kurt Werden (an escaped Nazi) has heard of it, and he comes seeking it as a refuge from his enemies. By bribery he gets the drunk to take him to San Cobar and then murders his guide. Werden begins to sow fear and suspicion in the village. He is that kind of man. He upsets the peace of the community until murder is done. At last the people realize the source of the evil and drive him away. The story of course is a parable for America. Follow the path of hatred, suspicion, and fear that we are on, and we shall turn our democracy into a fascist, communist prison. This is an important book, and if the militarists, Ku Klux Klan, and the Un-American Committee would read it, they might recapture an American idea.

BONNET, *The Mudlark.* A mudlark is a London beachcomber who picks up along the Thames River bits of coal or any piece of junk for which he may receive a few pennies. This particular mudlark was ten years old, his name was Wheeler, and he lived in the reign of Queen Victoria. One night he slipped past the guard at Windsor Castle and fell through an open coalhole into the basement. From then on things began to happen. Captured at last, he found his champions and his enemies among the servants and the high officials of the Queen's staff. Wheeler became an international issue. Disraeli made a great speech about him. Queen Victoria came out of her retirement because of influences set at work by Wheeler's escapade. The course of the British Empire was affected. A wonderful story for everybody to read!

LYONS, *Cities of the Deep.* There has been an abundance of American success stories written in novel form during past years. The log cabin boy who became president has been a frequently recurring theme in our fiction. In recent years, however, the story has taken on a bitter, satirical vein. Success often turns out to be disillusioning in these stories, and questions are raised concerning the validity of our goals. Such a novel is *Cities of the Deep.* A poor southern boy fights his way to the head of a New York bond house and makes a fortune. But the price has been his health, his love, and his peace of mind. When the market crash wipes him out, it is a kind of relief, and he goes back home to the things he really wants. This is not as trite as a brief summary of the plot would indicate. It is by most any standard an above average novel and worthy of our consideration.

WALTARI, *The Egyptian.* The last novel I read about Egypt was Hardy's *All the Trumpets Sounded,* published in 1942. I liked it and I like *The Egyptian.* Through the eyes of Sinuhue, the court physician, we see Akhnaton, one of Egypt's great Pharaohs. He had no desire to lead his country into war and make her great by way of her mighty armies. His predecessors had done that, but it had no appeal to him. Akhnaton desired to make Egypt great in terms of peace and brotherhood. Yet, with the best of intentions, everything went wrong. It was this ruler who threw the nation into a terrible period of bloodshed and famine. The point is made clear that it takes more than goodwill to rule a nation, and the morally good man may lack political astuteness. Jesus said that we ought to be as

wise as serpents and as harmless as doves. This novel makes plain that harmlessness in itself is not enough for a leader. The book is well written and is a first-rate historical novel.

ORMONDE, *Laughter from Downstairs.* Comparisons, as John Fortescue said in the fifteenth century and many a writer has said after him, are odious. Yet I cannot refrain from saying that it is difficult to read this most enjoyable book without thinking of the Papashvilys' *Anything Can Happen.* This is meant as a compliment because I still look back to that book with most pleasant memories. Miss Ormonde's sketches of her Bohemian family form a book to delight every American family. She has written with humor and simplicity. It does not get monotonous and it does not seem artificial. For a pleasant, relaxing evening or so, this book is my prescription.

CALDWELL, *Let Love Come Last.* Most of you know the kind of thing Taylor Caldwell does, as she turns out novels with fair regularity. This book is in the Caldwell tradition and has the usual adequate treatment. William Prescott is a poor boy who becomes a wealthy man. Like so many people in that predicament, he resolves to give his children everything they desire so that they may never know his own childhood experiences. His wife Ursula is able to see the danger of this policy, but her love for her husband prevents her from going contrary to his wishes, and her feeble attempts at discipline are not very effective. As a result, the home is not happy, and there are tensions that strain family relationships. The greedy, spoiled children become greedy, spoiled adults. And that's that!

TERROT, *The Passionate Pilgrim.* The plot is built around the adventures of Florence Nightingale and her corps of nurses in the military hospitals in Scutari during the Crimean War. One of the nurses, Elizabeth Wheeler, is the heroine, and a young Scottish doctor is the hero. The author says he got the material for the book from the diary of an ancestor who was one of the nurses. I suppose the novel is authentic in its description of conditions in the military medical service and in describing the prejudices that had to be overcome. But it is a story without much vitality and life. Maybe Charles Terrot will learn how to be a novelist someday, but he has not learned yet. In the meantime, if you want to read something about the great pioneer nurse, read this book. But if you are looking for a novel, try something else.

HOWARD, *Give Me Thy Vineyard.* This is advertised as the winner of Zondervan's $10,000 International Fiction Contest. I should hate to read the novels that lost if this is the best of the lot. Every time I begin to get the idea that American fiction is waiting for a contribution from me, something like this falls into my hands and it becomes apparent that preachers were never meant to be novelists. There are a few exceptions to that general rule, but Guy Howard is not one of them. He has tried to fictionalize his *Walkin' Preacher of the Ozarks.* The result is an artificial plot, filled with artificial characters, which will give anyone who has ever read a great book a sick feeling. However, it is a sweet little story with a fine moral, and if this will meet your requirements, here it is.

Bonnet, Theodore, *The Mudlark.* Doubleday & Co., 305 pp., $3.

Caldwell, Taylor, *Let Love Come Last.* Charles Scribner's Sons, 408 pp., $3.

Christie, Robert, *Inherit the Night.* Farrar, Strauss & Co., Inc., 409 pp., $3.

Howard, Guy, *Give Me Thy Vineyard.* Zondervan Publishing House, 287 pp., $3.

Lyons, Edward, *Cities of the Deep.* Appleton-Century-Crofts, Inc., 496 pp., $3.50.

Ormonde, Czenzi, *Laughter from Downstairs.* Farrar, Strauss & Co., Inc., 271 pp., $2.75.

Terrot, Charles, *The Passionate Pilgrim.* Harper & Bros., 240 pp., $2.75.

Waltari, Mika Toimi, *The Egyptian.* Naomi Walford, trans., G. P. Putnam's Sons, 503 pp., $3.75.

REVIEWERS

PAUL E. FOLKERS, pastor of the Methodist Church, Owatonna, Minn.

GERALD KENNEDY, Bishop of the Portland Area, The Methodist Church.

JOHN H. LEITH, pastor of First Presbyterian Church, Auburn, Ala.

ROGER ORTMAYER, director of Church and Community Relationships, Mount Union College, Alliance, Ohio.

DAVID WESLEY SOPER, chairman of the Department of Religion, Beloit College, Beloit, Wis.

CHAD WALSH, associate professor of English, Beloit College, Beloit, Wis.

WILLIAM C. WALZER, professor of Church History, Scarritt College, Nashville, Tenn.

FREDRIC P. WOODS, Methodist minister, now taking postgraduate work at the University of Chicago.

Religion and Science

THE HISTORY OF NATURE, *by C. F. von Weizsäcker. University of Chicago Press, 191 pp., $3.*

SCIENCE AND COSMIC PURPOSE, *by Kelvin Van Nuys. Harper & Bros., 232 pp., $3.*

SCIENTIFIC AUTOBIOGRAPHY, *by Max Planck. Philosophical Library, 187 pp., $3.75.*

The list lengthens of modern scientists earnestly endeavoring to construct a bridge across the abyss to Christian theology. This may be the most significant impression left with the reader of these volumes. One used to expect a reverse effort, a lengthening list of volumes seeking rapport with science. It is evidence of some sort of renaissance that rapport with religion is now a scientific concern.

The first of these stimulating volumes ends, as it begins, with man as a child of nature. From nowhere—or what is the same thing, from "external potentiality," that is, from the future—man is separated from other earthly fauna by the line of freedom. The past is determined, the future free. This is the central thesis. God and the Future are two words for the same thing. Wisely and piously, we are informed that knowledge looks to the past but that love looks to the future, that knowledge without love is destructive. I have an idea the volume will satisfy neither theologians nor scientists, though it may irritate both. Of considerable interest is the book's astronomical calculation concerning the age of the earth and, what is less familiar, the similar age of the expanding, or exploding, universe.

No answer is given, nor attempted, to the question: "In a meaningless universe, how does meaning suddenly appear with the appearance of man?" On this basic metaphysical issue the volume is incredibly naïve. But the philosophical naïveté is countered by an amazing mastery of the intricacies of physics, chemistry, astronomy, and mathematics. Too, the man can write. Indeed, his deft use of words is probably due to the fact that he can also think. If he has not quite extended the further end of his bridge to the bank of religion, he has made a significant effort. At one point, at least, he has seen the moral issue, as Lecomte du Noüy has seen it.[1] The basic battle rages between our insights which look to the future and our instincts which are rooted in the past. His fertile imagination moves considerably beyond his metaphysics. He is not far from the Kingdom of God.

The second volume approaches a similar conclusion from a different perspective. Spending most of the time and space in a refutation of Bertrand Russell, Joseph Wood Krutch and company, the author develops the doubtful thesis that "being on the way" is more important than "knowing where we're going." He inserts the belief that God is the Designer of the journey, but his argument would scarcely differ if God did not exist. His contention, in effect, is: the uphill struggle is its own reward. True, we start in ignorance and egoism, but these are necessary to our growth. Good would be impossible without resistances to overcome. God has given us our handicaps so that we may rise above them. The process is itself the end.

There is much to be said for surmounting our obstacles and solving our problems. Heroism is always the call of God. But if the struggle is its own reward, Homer was wrong in describing the rolling of the stone of Sisyphus as Hell. Indeed, has not Van Nuys actually capitulated, in essence, to Russell, who advocates heroism in the absence of a reason for it? Van Nuys insists that God is the Author of the process, which is pious enough, but it is not shown how and where his contention would be altered if there were no God.

The volume offers as intelligible an explanation of the problem of evil as any so far advanced, comparable in some respects to the explanation in the Book of Job. The volume, however, will not satisfy readers of the New Testament; for that early Christian Anthology seems preoccupied with the idea that destination and journey are not identical. We cannot but agree with Van Nuys on the importance of the process, but we may prefer the older view that there is a victor's crown.

Max Planck, in the last volume, seems the only author of the three to take religion very seriously. He died October 7, 1947, but will long be remembered in German science as the formulator of the Quantum Theory of Radiation. He did not need to lengthen the further end of his bridge to make it reach religion; he found the bridge resting firmly on both banks. His feet were on earth but his head in heaven. His field was theoretical physics, for which he fought the good fight and kept the faith throughout his long life. From youth he was, and remained, profoundly impressed by universal laws objective to man, which maintained their truth in spite of human whim and caprice. Behind the universal Law he saw the Lord, high and lifted up. He perceived the limitation of science at the threshold of morality, and beyond a meaningful man a meaningful God.

"While both religion and natural science require a belief in God for their activities, for the former He is the starting point, for the latter the goal of every thought process. For the former He is the foundation, for the latter the crown of the edifice of every generalized world view."

Of the three books, the last is by far the most worthy of the pastor's perusal, although the first two are neither less useful nor less stimulating.—***David Wesley Soper.***

[1] Lecomte du Noüy's *The Road to Reason* (Longmans, Green & Co.) was reviewed in THE PASTOR, May, 1949, p. 38.

Prices of all books reviewed in THE PASTOR are subject to change without notice.—Ed.

Dramatizations of Christ

THE MAN BORN TO BE KING, *by Dorothy L. Sayers. Harper & Bros., 339 pp., $3.75.*

A reviewer is supposed to be a man of moderate and reluctant enthusiasm; his stock in trade is the critical scowl. But once or twice in his lifetime a book comes his way that breaks down his defenses and makes him exclaim, "How can I review this? It is too great to be real!"

Before I explain why I believe that *The Man Born to Be King* is the most important religious work of our time, let me say briefly what the book is. It is a collection of twelve radio plays on the life of Christ written by Dorothy L. Sayers (of mystery-story fame) for broadcast over the B.B.C. from December 1941 to October 1942. The first play deals with the Nativity; the next six are devoted to Christ's ministry; the final five portray the events of Passion Week, the Resurrection, and the Ascension.

Miss Sayers has followed the Gospel accounts very closely; where she has expanded scenes she has done it with so sure a touch that the reader never feels that the message is being altered. The quality that makes the plays so memorable is difficult to express in words, but I think it came about in this way: Miss Sayers is first of all a convinced Christian who devoutly believes that Jesus is both intensely human and intensely divine. But she is also a skilled writer who knows how fatal it is for an author to set out to create a plot with a moral or didactic end in view. She has taken the Gospel accounts as her plot, and then has written the best possible cycle of plays that she could. She has modernized the story of Christ to a certain extent: permitted the characters to speak twentieth-century English (Matthew has a cockney accent), for example. But her modernization does not result in any cheapening; it is rather as though a skilled restorer had removed many films of dust from an ancient painting and thereby revealed the full beauty of the original.

If some church or interchurch group wants material for radio evangelism that will strengthen the faith of nominal believers and arouse the interest of skeptics, these plays are the providential answer. J. W. Welch, director of Religious Broadcasting for B.B.C., stated in a foreword to the British edition (published by Victor Gollancz—the foreword is unfortunately omitted from the American edition) that hundreds of letters were received from listeners, saying such things as: "Your play *The Man Born to Be King* is quite changing the atmosphere in our house, and where there has been resentment and criticism, we can feel it all dying away in the presence of Christ." "I have been brought up to be a God-fearing man, and when a boy attended church five times every Sunday, but I will truthfully state here that I learnt more about my religion in half an hour today than I ever did in the years of Sunday School."

I cannot imagine anyone reading the plays—much less hearing them acted over the radio—without gradually being filled with an overpowering conviction of the uniqueness and majesty of Christ, as well as his humanity. To read these plays is to return to the New Testament and find that Miss Sayers has somehow made many passages luminous that were once obscure; the Gospels suddenly begin to seem as contemporary and timeless as events on Main Street.—***Chad Walsh.***

Imparting the Gospel

THE GOSPEL AND OUR WORLD, *by Georgia Harkness. Abingdon-Cokesbury Press, 126 pp., $1.50.*

This attractively written book deals with one of the perennial concerns of the Christian community—the task of communicating the gospel. The author's basic thesis is that American churches, though far from decadent, could do a much more effective work if they were able "to present the meaning and claims of Christian faith in terms that seem vital to the common man."

Miss Harkness assumes without extended discussion the adequacy of the Christian gospel as an answer for man's deepest problems. "However nerveless it may seem, Christianity has been the dominant force of the Western world. To imply that there is something wrong with its gospel is but a short step from blasphemy on the one hand and a revelation of ignorance on the other." The gospel is adequate, but the churches have not succeeded in conveying to the greater part of our society, both within and without the church, any real awareness of its meaning or power.

A brief analysis of Roman Catholicism, fundamentalist Protestantism, and liberal Protestantism reveals that each of these major types of American Christianity suffers from this same weakness; but Miss Harkness feels that the effort of liberal Protestantism to communicate the gospel has perhaps been least effective of all. Yet the book is no blanket condemnation of liberalism, for the author writes as an "evangelical liberal" and with genuine appreciation of its contributions. She doubts that it is possible to go "beyond" liberalism until one has gone "through" it. Liberalism must not forsake its emphasis upon honest and open thought, but it must rediscover its lost sense of urgency and evangelistic passion and place renewed emphasis upon such great essentials as "the saving act of God in Christ and forgiveness of sin through the divine mercy."

In particular, the author feels that the interpretation of the gospel can be improved by becoming more doctrinal, more biblical, and more functional. Effective communication must indicate the relevance of the gospel to the actual situation of men. It must not only use the materials of the Bible but must also teach men to under-

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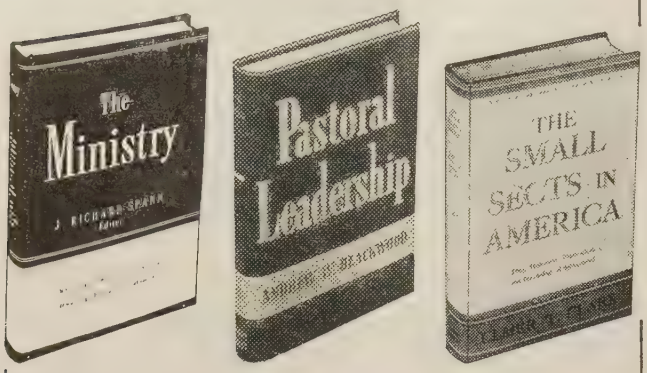

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stand the Bible in its historical setting and as the Word of God. Finally, an effective communication must impart to people a broad and deep system of Christian belief. In this book the author keynotes this latter point and briefly illustrates how it can be accomplished.

The task of communicating the gospel is not solely that of the minister. The author calls for an informed and witnessing laity which is essential to the health of the church. The final chapter points out the importance of theology for social action.

This book does a real service in calling attention to the significance of communicating the gospel in terms which are vital and intelligible to the common man. This is the most important task, under God, that any person can undertake. The reader will find that this book not only points out the significance of the task but also provides many suggestions that will help him to be a better interpreter of the gospel.—***John H. Leith.***

God's Spirit in Persons

THE WAY TO POWER AND POISE, *by E. Stanley Jones. Abingdon-Cokesbury Press, 365 pp., $1.25.*

This is another book of daily readings, each page being quite complete though usually a part of a larger whole. It is a study of the work of the Holy Spirit as God's way to inner power and poise. The various religions and sciences are brought in for illustrations; psychological analyses and spiritual solutions are combined with biblical expositions; and again and again some phase of the Holy Spirit's work is brought to the fore with understanding. The great problem of our time is emptiness—a sense of insecurity, evidenced by "shattered nerves, tangled lives, broken homes, overflowing hospitals and sanitoriums, and overworked psychiatrists."

Regardless of outward conditions, spiritual stability is possible through the power of the Holy Spirit. This experience made the disciples—who were very ordinary men—extraordinary men both in spirit and accomplishments. In this experience, "a new power moved into them; took over control; cleansed the depth of them from self-centeredness, fears, inferiorities; reinforced all their natural faculties, co-ordinated them; made them unified persons, and filled them with power and poise." As in the Bible, the Holy Spirit is referred to as "He," a Person with whom we can commune and draw spiritual reinforcement.

What religion calls the "heart" psychology calls the "subconscious." Since the subconscious is really the determining force in our lives, and since the work of the Holy Spirit is largely in the subconscious, heart cleansing (psychologically speaking) is a purification of the subconscious. The result is a totally changed life. This does not violate the personality but rights it.

Jones urges that conversion is not enough, that there are still uncleansed areas leaving conflicts between the conscious and the subconscious. This is in keeping with both Pauline (Romans 7) and historic Methodist emphases. Before the Pentecost experience the driving

urges are repressed but not redeemed. With the coming of the Holy Spirit the total personality is integrated, resulting in a unified self with inner power and poise. The work of the Holy Spirit is both epochal and continuous.

Whatever criticism may come of this book, it is a masterpiece of careful diagnosis of the inner self and its problems to which the work of the Holy Spirit is applied with discernment. It is a course in both the psychology of religion and applied Christianity. Some may tire of its detail, its slow movement, and oft recurring phrases, but all will be amply repaid if they will prayerfully study it and persistently seek a deepening of their own spiritual life under its guidance. We are all indebted to the author for this searching study and thoroughly Christian application of the doctrine of the Holy Spirit to the inner tensions and religious confusion of our time.—***Paul E. Folkers.***

Up From the Frontier

THE STORY OF METHODISM, *by Halford E. Luccock and Paul Hutchinson, with chapters by Robert W. Goodloe. Abingdon-Cokesbury Press, 528 pp., $4.*

Historically minded Methodists will rejoice at this new edition of a favorite history published originally twenty-three years ago. The work traces this religious movement from the days of the Evangelical Awakening that stirred England to the depths, to the present-day Methodist Church in America.

Rightfully, it gives much space to a consideration of Wesley's life, for there is a sense in which the Methodist movement is an extension of Wesley's own career. The early English fathers of the movement march across its pages in living portraits and human-interest incidents. The *Story* follows Methodism across the ocean and sees the church take root in America under the creative leadership of Francis Asbury. With exciting episodes and able characterization, the book tells the tales of the rugged American frontier where such valiants as William McKendree and Peter Cartwright fought the forces of paganism and the enemies of decent living: alcohol and gambling. "Out of the circuit-rider's saddlebag" came "church, school, college, Christian civilization." The essentials of the beginnings of Methodism's great missionary enterprise—meriting a volume in itself—are dramatically presented, and there is a good analysis of the forces leading to the many schisms which have marred the history of the movement.

Here is not only the story of a church but of the wider influence of a religious movement on American society. Methodism has always been a leader in the "battlefields of reform." No one could record all the biographies of the thousands upon thousands who have given their lives for the extension of the Kingdom of God through Methodism, but the authors choose a few of the most notable and tell the story through their lives. This biographical emphasis makes the work popular reading as well as good history.

Something new has been added to this edition. Robert

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W. Goodloe, professor of Church History at Perkins School of Theology, Southern Methodist University, has written two concluding chapters to bring the story up to date. One of these deals with the "Unification of American Methodism," and the other is concerned with the influence of The Methodist Church in the American environment since the World War I. The Methodist Church has become such a vast organization that it is impossible to do justice to twenty-three years of its history in two short chapters. Professor Goodloe has packed much information within the pages allotted him. He has indicated a number of significant trends. "Methodism does not now challenge the poorer people as it once did." But the church has "tended to become the conscience of society." The part that Methodism has played in the growing ecumenical movement is recognized. Mention might have been made of the developing liturgical movement within Methodism and of the strong emphasis upon religious education as over against the former stress upon revivalistic evangelism.

It is perhaps unfortunate that the main body of the book was not revised, for many of the pre-unification references are no longer true. There seems to be disagreement between the original authors and Prof. Goodloe as to the attitude of the General Conference of 1840 toward abolitionism (cf. pp. 329 and 482). Like most works on Methodism, the book does not deal adequately with Methodism in the South.

But the dramatic style, the historical accuracy, the picturesque language, the carefully worked out division into chapters and sections, the many excellent drawings by Harold Speakman, will give the book a well-deserved popularity among both pastors and laymen.—***William Charles Walzer.***

Characters in the Bible

IN OUR IMAGE. *Selections from the King James Version by Houston Harte; paintings by Guy Rowe. Oxford University Press, 213 pages, 32 portrait leaves, $10.*

Guy Rowe has breathed life into the people of the Old Testament, reflecting their characters and times in a way that the modern person may understand and appreciate. The way in which he does it is something new in biblical illustration, thus the publishers may be right in advertising the book as one of its "historic masterpieces." The reader will recognize at once that this is not the conventional type that Oxford generally publishes.

In Our Image is a compilation of twenty-six character studies from the Old Testament based on the choices of the editor and a group of clergymen. In each account the editor has removed material not necessary to the telling of the story. Some readers will wish that he had used a modern version instead of the King James. The stories (except Esther) are illustrated by thirty-two color portraits on nine-by-twelve-inch pages.

Few artists in our day have painted religious themes, and most of those attempted have been weak and characterless; so that Rowe's paintings bring a desire to reread the stories of these ancient people he depicts. Formerly a cover artist for *Time* magazine, he brought a passion for bold realism and intense drama into his work. His characters are as alive as today! Symbolic, the paintings express the personalities and their times; but we can understand the strengths and weaknesses, for they are also "in our image"—to change the meaning of the title. They are new illustrations, with the traditional medieval Italian conceptions generally overcome.

The reader will be won immediately by the interpretations of such men as Balaam, Joshua, David and Jonathan, Jeremiah, and Amos. Other illustrations, perhaps, will come as a surprise or bring new insight, as did Nathan (in "David and Nathan") and Samuel (in "Saul Anointed") to the reviewer. It will be interesting to compare Samuel in the above picture and in "Saul Denounced," or David in the three David pictures. The reader may question the emergence of caricature in "Joseph" and "Samson." All the pictures, however, bear careful study and will become increasingly valuable with time. Rowe has been true to his material and has portrayed the Old Testament characters as people of deep feelings and utter honesty.

The artist's painting technique is interesting. Using grease and wax as a base, and by applying his paints and bases to the reverse side of transparent acetate sheets, he has achieved a luminosity and intensity quite different from most canvas paintings. The color plates appear to be faithful reproductions..

In Our Image is attractive in its simple, sturdy design, with its large format, and its readable type.—***Fredric P. Woods.***

Two Rural Stories

WHAT WOMAN IS HERE? *by Mary E. Bakewell. Oxford University Press, 250 pp., $3.*
SAM HIGGINBOTTOM: FARMER, *an Autobiography. Charles Scribner's Sons, 232 pp., $3.*

The story of the rural church is seldom one writ large. By its nature it deals with simple and fundamental problems, which, however, does not mean that they are trite or trivial.

Because its problems constantly cast us back to a mastering of the ultimate simplicities, we are apt both to be content in the facile notion that after all there is not any problem—not really—and conversely to refuse to face the issues presented because they are so fundamental and it is much easier to beat the drums for some grandiose and glorious scheme designed to save the world and the church and all that lies in between. "Advancing," "crusading," being a part of the machinery of the "church on the move" is a lot more fun than being bothered with irritating, unspectacular, but basic concerns.

Two important autobiographies of rural churchmen beg to differ.

What Woman Is Here? is a case in point. We have all the ingredients: a depressed, dusty, and dry western vil-

lage which is over-churched and under-ministered; ecclesiastical haughtiness and the "inferior" order of ministry that must serve such a station; and trying to do something where the very fabric of fundamental human relationships is strained and torn.

This autobiography of the time spent in such a service to a rural community is restrained, even charitable, in its ire directed toward the evasion of the denomination instead of coming to grips with basic problems. It is nevertheless an amazingly poignant story. Mary E. Bakewell, after a career in social service, at the age of fifty went to seminary, obtained her B.D. degree, and went to serve a small community in the Rockies.

She did the work; she tilled the human field; but the powers that be were capricious (it is no wonder that rural people tend to be fatalists—they are pushed around by the "powers," both human and climatic). Those to be confirmed were gathered in the church, themselves and their families scrubbed in anticipation, but the bishop who was to confirm never showed up, nor did he ever come. Only a last minute long-distance call saved the day. The Rural Dean did put in an appearance for routine communion, although it was in part a trying experience. As the lady minister took a wrong step she was restrained by the one who had the correct "orders."

" 'Not there, not *there*, I beg of you, my dear lady, not back of that sacred railing. No woman's foot must tread that holy ground. You must not venture beyond the Communion rail!'

"My eyes blazed as I spoke part of my mind. 'That's a little absurd. Who do you suppose dusts and sweeps, scrubs the altar with mere soap and scrubbing brush? Or would you wait for an angel to serve?' The other, quiet part of my mind asked sadly, Is this where thought stops? Small wonder the Church has not yet moved the world."

This is really a fine book, and I am not surprised that a publisher as distinguished as the Oxford University Press has printed it.

Of *Sam Higginbottom, Farmer,* too much cannot be said, nor will the reviewer try. The announcement that the renowned Higginbottom has written his own story is enough. Without exaggeration this book can be said to be *one of the great rural books to appear in our generation.* This is not because in itself it is great, for the prose in spite of editing and help is often awkward, but because it is the record of a life that makes us think of the rural churchman's patron saint: John Frederick Oberlin.

This autobiography is the story which in outline is already familiar. It, too, deals with the simplicities and triumphs! Poverty, soil, the people (the people on the soil and the kind of crops they grow, human, plant, and animal), and the responsibility of the church to them.

This book forces me to modify my opening sentence of this review, for the story *is* writ large. There are princes and world figures like Gandhi, Wilson, Nehru. But they, after all, are thrown in for good measure.

The burden is of the ultimate simplicities: the relation of God, and man, and soil.—***Roger Ortmayer.***

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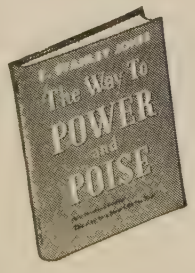

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Briefly Noted

THIS IS FRIENDSHIP, *by Earl Kennell. Richard R. Smith, Publisher, 208 pp., $2.50.*

A Seattle photographer summarizes the findings of years of study on the problems involved in friendship. A brief discussion of the nature and need of friendship and a detailed consideration of thirty-four basic factors which may contribute toward the development of enduring friendships. The author believes "that the wider application of the principles of friendship, together with a deeper understanding of its meaning and practice, will help us all to maintain ourselves, our communities and our civilization."

BEST SERMONS, 1949-1950 EDITION, *G. Paul Butler, ed. Harper & Bros., 325 pp., $3.*

A collection of fifty-two sermons by outstanding preachers representing the Protestant, Roman Catholic, and Jewish faiths.

PELOUBET'S SELECT NOTES, 1950, *by Wilbur M. Smith. W. A. Wilde Co., 429 pp., $2.75.*

The seventy-sixth annual volume of this useful commentary on the International Sunday School Lessons.

PEACE IS POSSIBLE, *edited by Sidney Temple. The New Era Press, 169 pp., $2.*

Thirteen interpretations of peacemaking by members of the Protestant Episcopal Church. Various types of pacifist opinion are represented. Among the essayists are John Nevin Sayre, Fleming James, Sidney Temple, W. Appleton Lawrence, and W. Russell Bowie. The volume is dedicated to the memory of Adelaide Teague Case.

THE WEIGHT OF GLORY AND OTHER ADDRESSES, *by C. S. Lewis. Macmillan Co., 66 pp., $1.25.*

C. S. Lewis' wartime and post-war messages on five topics: heaven and the inborn hunger for heaven; the relation between different levels of experience; democracy, the doctrine of legal equality, and the nature of the church; learning in the crisis of war and under the permanent crises of living; and, a warning to all who are tempted to seek admission into "Inner Rings." Interesting; varied; well-written; Lewis on a high level, but not quite Lewis at his best.

monday morning

Occupational Diseases of the Clergy--- III

By W. DOUGLAS RAE

This is the last in a series of three articles, the first of which appeared in the November issue of THE PASTOR, *page 47. The author serves First Baptist Church, Bloomington, Ind.*

SPEECH BLOCK
(*paraphasia*)

THIS is a disease of the brain tissues controlling selection of adjectives. Some pathologists think clerical *paraphasia* is closely related to the malady which afflicts motion-picture preview advertising men, whose ability in the use of adjectives is so impaired that they are limited to a mere dozen or less words—"stupendous," "momentous," "marvelous," "breath-taking," "epoch-making," "thrilling."

Paraphasia in the clergy is clearly one of the many forms of stuttering. The difference between ecclesiastical speech block and common stammering is largely a matter of degree. The victim, instead of repeating difficult syllables, repeats entire words. The constant repetition of familiar adjectives is distracting enough, but when these words are accompanied by the usual sanctimonious intonations, inflections, and oral distortions, they may put to flight large sections of a congregation. The weekly repetition of any of the following words is considered symptomatic: "joi-yous," "glor-eee-us," "spear-it-shool," "a-by-ding," "dee-p," "in-phi-nut," "a-bun-dan-lie-uf," "whirl-wide." To date there is no reliable cure. Some speech clinicians, however, have reported sporadic success with wire recordings.

CLERICAL CRINGE
(*anthropophobia*)

The minister and his family, not unlike other professional men in public life, live out their days in full public view. The difference is that those who are curious about the so-called private world of the minister hold over him the power of life and death. The lawyer's clients or the doctor's patients have some power over these professional men's fortunes, but they lack the organizational strength for effective action which is inherent in a church congregation.

It is as though the minister and his family were flattened out between two glass slides and placed at the small end of an electronic microscope equipped with 500 or 1000 eyepieces (depending on the size of the church) through which the members, fired with scientific curiosity, watch for abnormal behavior patterns in this odd specimen of Homo sapiens. There is, of course, little scientific objectivity on the part of the observers. The atmosphere, particularly in smaller churches, is more like that of the medical side show outside the big tent—"Step right up, ladies and gentlemen, and watch the little minister and his wife squirm under your eyes. See their faults magnified a thousand times. The poor creatures are afraid of you. They're afraid of what you'll say. Step right up and watch them squirm before your very eyes."

The harmful ultra violet rays given off by the electronic microscope affect the sensitive tissue of the reflex centers, creating in both male and female specimens abnormal fears: a fear of buying red hats, a fear of using the wrong shade of lipstick, a fear of making too close friends, a fear of being seen talking to Mr. and Mrs. X, a fear of having the children reveal that papa doesn't take weekly baths. The best-known prescription is a magic sentence first passed on to her minister's wife by a wise church sister: "You might as well have the red hat, honey. They're going to talk about you anyhow."

LOOSE BRAIN CELLS
(*adetomyelocytosis*)

Loose brain cells may develop in salesmen, propagandists, and clergymen. It is a condition of the brain tissue which permits sweeping statements to slip between the brain cells without being submitted to the tests of logic. The doubts, questions, and arguments of the devil that tighten up the well-trained mind and prevent generalizations are often missing, or are so battered down that the most feeble generality can hurdle them.

The disease is definitely occupational. The following are contributing factors: (1) the necessity of cramming the arguments of the ages into a nineteen-and-a-half minute sermon each Sunday, (2) the inability of the spoon-fed, radio-conditioned mind to digest any argument with real muscle in it, (3) the demands of a capsule-eating age to swallow everything whole, (4) the absence of anyone in a congregation to take a seat "on the aisle" and perform the services that are rendered by professional critics of the theater.

Under pressure of these factors, lesions appear in the brain which in the course of two or three years of preaching develop into deep ruts, loosening up the whole brain mass. This allows any sweeping statement, before which a pennant is waved with the words "History bears out" or "Statistics prove," to run the field unquestioned and unnoticed. Generalities of the clergy not only glitter as do those of the politician, but there is about them a holy light.

There is little hope for a cure in patients past thirty. The tight mind, if it develops at all in a tabloid, propagandized age, develops in youth.

FOOT AND MOUTH DISEASE
(*febrile aphthous stomatitis*)

"Foot and mouth disease" is of course not limited to either cows or clergymen. Nor is it, as some unfamiliar with the disease suppose, a case of the minister making a shocking social blunder by putting his foot in his mouth. As the name suggests, the disease runs a strange course, affecting two widely separated and important members of the body. It may attack either the foot or the mouth or both.

In the disease of the foot, the infected member is always the right foot, the one used to depress the

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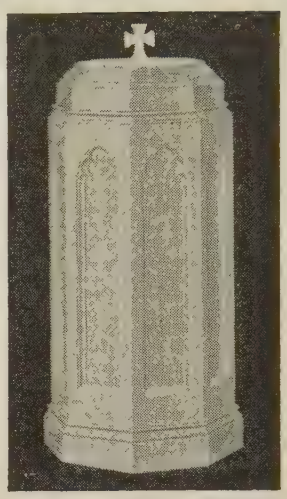

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automobile accelerator. It is a pure case of psychosomatics. There is something about the working of the clerical mind that sets up a biochemical reaction which in turn increases the specific gravity of the right foot. In some instances it may outweigh the left foot six to one. The clergyman is often a careful driver but ironically there is a "bat out of hell"-like quality to his speed. Perhaps there is a compensating mechanism at work here attempting to make adjustments for prohibitions imposed on him by the conventions of his calling. There may be underlying professional frustrations in which the minister feels that everybody is passing him—socially, economically, and even intellectually; hence, the compelling desire to pass everybody on the road.

The disease as it affects the mouth is often confused with *lingua uncta* (Oiled Tongue). The difference lies in the ability of the victim of the latter to talk smoothly without becoming a bore. He never oversteps. In the case of "foot and mouth disease" the patient may or may not talk with ease, but invariably he monopolizes the conversation. His experience in pulpit discourse in which no one "talks back," plus the fact that his specialized knowledge in the field of religion affords him a large margin of error with most of those with whom he talks, enables the patient to ride herd over the average conversation group with little or no interruption, no fear of contradiction, no pang of conscience. Frank Gilbreth, the industrial engineer who specialized in the time-motion studies and who was an expert in monopolizing a conversation, used to complain bitterly about "reverends" beating him at his own game.

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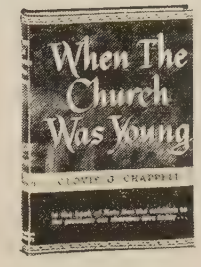

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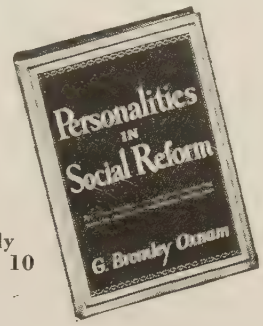

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Land," (7) an increase in the number who sleep through worship.

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In the last stages the patient resembles more than anything else the holy man of India raised on a pedestal where everybody can see him and hear him and love him. But he is asleep. He can see no evil, hear no evil, and speak of no evil. In his sleep he has mistaken a pedestal for a cross.

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Christian Love

[*Continued from page 4*]

and participation of workers in management are efforts to develop an economic order in which community and Christian love will find a healthful soil. Much of the world's deepest sorrow and fear wait for healing until Christians find and put into action methods for aproaching that end.

6. In seeking world peace the Christian cannot look for a mere cessation of hot or cold wars through the crushing of one or another nation. That way has not, in fact, brought even negative peace but successively more terrible wars. The Christian seeks neither the peace of isolation nor that of annihilation. He loves the people and even the leaders of the nations most hostile to his own.

That does not mean that he is blind to their sins or the perils they entail. It does mean that he prays, hopes, and works unceasingly to win them into a free world community. He knows, as a Christian, that no other way can even be expedient by the world's standards. Even if it could be materially expedient, any other way would be condemned by the Christian law of love. An extraordinarily winsome and forceful statement of some contrasts between this principle and the present policies of the so-called Christian nations was made by Prime Minister Nehru of India in a recent address in New York reported fully in the *New York Times* of October 18, 1949. Through his teacher, Gandhi, Nehru has obviously learned more of the political implications of Christian love than have most professed Christians.

Is Christ again to be rejected by his own people while others rise with courageous love and faith to follow him? It is not by crying "Lord, lord," but by doing the will of God in love that we become his own. Perhaps again there is being enacted the parable of Christ in which the son who says "I go" goes not, but he who says "I go not" hastens to carry out his father's will. If so, Jesus has left no doubt who truly belongs to him and to the Father. It is he who actually goes the way of obedience and love.

The Bible

[*Continued from page 11*]

Greek in one of the Macedonian churches. The Word of God is from everlasting, and the message of simple faith never loses its power.

We are called to a renewal of life in Christ through God's Word. There is an ethical demand running through all the Scriptures. It is the essence of Hebrew law. God gave men a chart to discipline them in good living, that they not only might be reverent toward him, but also live in good fellowship with their neighbors. Jesus sounded the ethical note. God wants in his kingdom the meek and lowly, men who know forgiveness and mercy. There is no place for the proud, for those of vindictive spirit, for the unforgiving, and the insincere. Paul added to the simple requirement of faith the demand for the fruit of the Spirit, the ethical qualities of love, joy, peace, and gentleness.

I suggest the reading of one of the great Psalms for an impression of the eternal Word that comes to us in the Scriptures. Psalms 119 has impressed many as a rather artificial composition. It is an acrostic with 22 sections, one for each letter of the Hebrew alphabet. Each section has eight verses, all of them beginning with the same letter. There just had to be 176 verses in the Psalm, or mathematics would be null and void. The Psalm is a glorification of the Hebrew Torah in which a great variety of terms is found—*testimonies, precepts, statutes, commandments, law.* Then the writer says, *I will not forget thy word.* Here is the identification with which we are familiar. The careless one who thinks not too much of the Torah is inclined to disregard "thy word." It is merely a synonym of something which is passing away. But let him read the Psalm again. It is greater than the Torah, and one catches the overtones of the eternal Word of God. The reader too feels that he is a sojourner in the earth, he too would ponder the works of God, and lay up the Word of God in his heart that he might not sin. The soul faints for the salvation of God, eyes fail for the Word of God. The Lord is righteous, and sinners may well fear him, but his loving-kindness is ever toward those who trust in his Word.

No, the Jewish and Christian fathers could not all be wrong. The books which they wrote sound the eternal theme: God speaks. Let men listen to the Word of God and turn unto the Lord, that he might be gracious unto them and save them.

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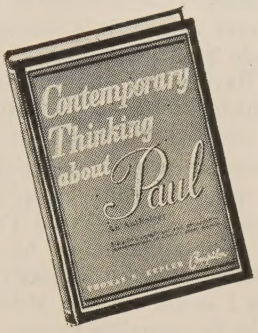

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AGAINST "CONFORMIST FROSTING"

DONALD B. HOWARD • *West Rye, N. H.*

Contents of the September issue of THE PASTOR witness that Methodists run the gamut of diversity in unity. On page 2 and 26 are articles debunking "Catholic" claims. On page 45, altared Bala-Cynwyd Methodist Church is pictured, and on page 33 a correspondent asks for another article by R. P. Marshall. Between them, on page 6, is masterly James T. Carlyon saying that we must insist upon both faith and sacrament when we discuss Christian belief.

As a member of churches [congregational] which stem from the Robert Browne who plead for a "re-formation of the Church of England without tarrying for any" Puritan refacing, I agree with the conclusions of both Pastors Sanders [Our Confusion About Ministerial Orders, p. 2] and Balcomb [No Altars for Protestantism, p. 26]. They reflect the simpler modes of the primitive church in the twentieth century as Wyclif did in England in the twelfth—the rough, rural Saxon-Protestant Christianity as over against the ceremonial, feudal Norman-Catholicism imposed after 1066.

In the matter of orders, Pastor Sanders hands it to Pastor Marshall exactly as the Lollard, Brownist, Pilgrim, and Independent would have done in his respective century. (See *The Religious Background of American Culture*, by Thomas C. Hall. Little, Brown & Co., 1930, pages 151 ff. I have wondered why students of Methodism have not used this scholarly study. After he entered the Established Church, Rev. Samuel Wesley showed the zeal of the proselyte in excoriating tracts against independency. But Susannah's Sunday "school" preaching evidenced the nonconformist faith which led her Johnny to form classes and . . . build chapels like those in the Saxon conventicle tradition.) Wesley ate his dissenting cake, yet he tried to keep its conformist frosting too. In the form of [Wesley's] Sunday service for the Methodist Episcopal Church, however, Asbury and the church had the sense to forget it and adopt a more primitive one.

By the same token, I say no altars for Protestant churches [and no] pedestals for gold crosses—how much more inappropriate symbol than "the old rugged" cross—[and no] huge open Bibles never read. That the divided chancel inspires millions to worship the living God "proves" only that he is found by those who seek him. God is in pulpits and at tables too, when they are Christ's.

ALTAR-PULPIT CONFUSION

GEORGE W. CONNARD • *The Somerton Methodist Church, Philadelphia, Pa.*

I read with interest "Letters to the Editor" that appear as a part of many magazine setups. This, however, is the first I have ever written. It is prompted by the article in THE PASTOR [Sept., p. 26] by Raymond S. Balcomb—an article to which I desire to take exception.

If I understand correctly, while Rev. Balcomb is speaking of the "altar," his quotation from the Westminster Press publication indicates that he has in mind the "altar-centered" church as well. To this I would say that Methodists follow the Episcopalian liturgy, not the Reformed or Calvinistic, so that which would not be appropriate in a church of the Reformed persuasion would not necessarily be inappropriate in a Protestant church of the Anglican tradition.

[Perhaps] his premise is that the use of the altar is out of place because of the connection it has with "slaughter." I was taught that the altar as we use it in altar-centered churches commemorates the days when the Christians observed the Lord's Supper in the catacombs and on stone sarcophagi—hence its coffin-like lines.

Now, if his article is not against altar-centered churches, but against the use of the term "altar" to describe that piece of furniture used either before a dossal or before the pulpit, I would remind him that in the Episcopal church today there are two schools of thought on the subject as to whether it should be "Table" or "Altar." He should decide as to his school—and he gives excellent reasons for preferring to call it a "Table"—and not add to the growing cloud of confusion and "much-ado-about-nothing" that is now taking place in our Methodist Church between altar-centered church sponsors and pulpit-centered church sponsors.

Frankly, as far as I am concerned, the space . . . used by Rev. Balcomb's article could have been used to a more purposeful end.

CHEERS FOR BALCOMB

WILLIAM B. HOWENSTINE • *Orthodox Congregational Church, Ashby, Mass.*

Two "hips" and a loud "hooray" to Ray Balcomb for his excellent article, "No Altars for Protestantism". . . .

It is high time for some straight thinking to be done by, and about, our Protestant churches. There are some other things that ought to be set aright, also, in our thinking about our churches.

Among them is the misuse of the term "sanctuary." According to Webster's Collegiate Dictionary . . . , the word means "a consecrated place; specif.: . . . The most sacred part of any religious building, esp. the vicinity of the altar." Note the use of the words "specifically" and "especially." These were not put here just to use up space. If we have no altar in our Protestant churches—as Ray contends and I agree—then we can have no sanctuary in the sense in which the word is commonly used to describe the place of public worship.

What then do we have? In spite of Dr. Coffin's plea (*The Public Worship of God*, Westminster Press, 1946, p. 60) that the "very name 'auditorium' is the nemesis of common worship, for it connotes listening merely, and worship is certainly not just hearing," we have only two terms which we may use to describe that part of the room in which the congregation sits. These two terms are "nave," which applies to basilican and cruciform styles of architecture, and "auditorium," which would apply to other style structures. In addition to the auditorium (or nave) in the worship room, there is the platform—from which arise the pulpit, and lectern if any—the choir loft, and, central to all, the Communion Table.

Let us all try more earnestly to use terminology that is appropriate and correct in our Protestant heritage. Our heritage is great; we should not degrade it by careless use of words.

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And, at the same time, he thinks of the abundance of fine wholesome reading that could be available, too—fiction, history, romance; reading that informs, instructs, inspires; reading that stimulates the imagination, fires the ambition, deepens understanding of the real values of life.

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—Letter to Diognetus

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